

Calvinist Contact

February 19, 1988 / 43rd year of publication / No. 2106

Mennonite relief agency tests government strings

Marian Van Til

WINNIPEG — As a result of questions raised by Mennonite Central Committee (MCC) members at its recent annual meeting, MCC's executive committee has been asked to study the proportion of funds received from constituents versus those received from government sources.

Members were concerned that over half of MCC's budget is now coming from government funding. The agency will "take a serious look at the ratios" and then create a policy on upper limits for government funds.

The main concern is one of control, says MCC accountant Gerhard Pries. "MCC has always said that money that comes from the government is ours as soon as it comes in the door," he asserts.

But will the government continue to agree? wonder some MCC members. They want to know, in Pries' words: "Can the government call part of our program theirs?"

"I'm concerned that ownership of our programs remain with the church," says Arthur Driedger, a Winnipeg representative of the Conference of

Mennonites in Canada. He thinks there is "danger when we take more and more from the government."

Most of MCC's government funds come from the Canadian International Development Agency (CIDA). CIDA provides matching grants in a ratio of 3-1 to MCC Canada's account in the Canadian Foodgrains Bank.

The Foodgrains Bank collects, stores and ships grain to developing countries on behalf of seven Canadian denominations: Mennonite, Christian Reformed, Baptist, Lutheran, Pentecostal, United and Christian Missionary Alliance.

Gerhard Pries says "the concerns raised are valid," but he notes that the financial statements on which members were basing their concerns "mis-present" the true picture.

Keep it simple

It is MCC's policy to present its members with a financial statement that is a "comprehensive fact statement of all MCC funds." Monies are not broken down into separate

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Epp orients Christian doctors, lawyers re: abortion

Robert VanderVennen

TORONTO, Ont. — Christians may not impose their abortion views on society because that would restrict the basic freedom of others, Minister of Health and Welfare Jake Epp has told a joint meeting of Christian doctors and lawyers. The meeting was held Feb. 6 in Toronto.

Epp stressed that Christians must be vigorous as salt and light in the world, but he also emphasized that "the church must address the world as it actually is today."

The church as a whole does not have a distinct position on abortion, and if it did, it should not try to impose its position on our pluralistic society, he maintains. Our society is no longer a Judeo-Christian society, something that Epp says Reginald Bibby has made clear in his recent book *Fragmented Gods*. Canadians are committed to a pluralistic mosaic, which means that if one group imposes its views on others, it is restricting the basic freedom of those

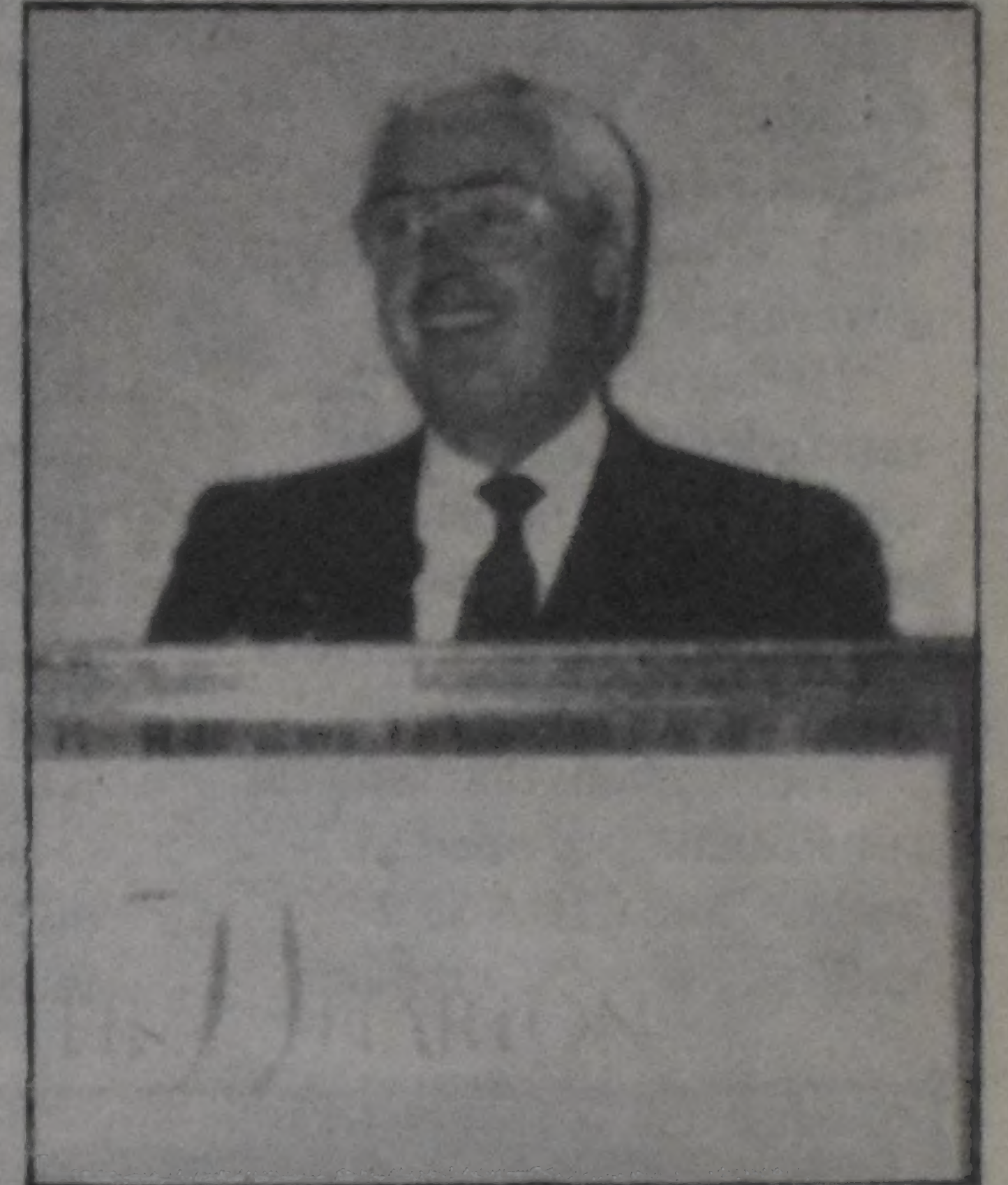


Photo: Robert VanderVennen
Health Minister Jake Epp addresses Christian lawyers and doctors in early February.

others, which is intolerable, Epp asserts.

But a sober second thought is now coming to the fore in the public consciousness, he adds, which is the recognition that some restrictions need to be placed on the right to abortion, since no one wants to see abortions carried out close to the time of birth. There is the rising realization that a second party is involved in abortions, the unborn child.

The rights of the unborn are the subject of the Borowski case which will be argued before the Supreme Court this spring. Epp notes that Justice Bertha Wilson said in her written opinion that it would be in order for parliament to indicate in law a time during gestation beyond which an abortion would not legally be permitted unless the mother's life were threatened.

Epp threw out this question: Does life gain in value as it develops? And if so, does it progressively lose value as it ages? The medical professional holds diverse views on these questions, he says.

But will parliament enact emergency legislation to deal with the current absence of restrictions on abortion? Not likely, says the minister. About all that could be done would be to try to temporarily hold on to what the court has declared illegal; but that is not a realistic possibility. In the short term, there will not be a great change in the abortion situation. Hospital abortion committees are being dissolved. Ontario will be paying \$100.30 for abortions performed outside of hospitals by Dr. Morgentaler and others, but that will not likely increase the number of those abortions very much. Doctors in Canada are not required to perform abortions they do not want to perform, anymore than they are compelled to authorize any other medical or surgical procedure they consider unwise.

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Salem looks for "butterfly" status

Bert Witvoet

HAMILTON, Ont. — Salem Christian Mental Health Association is undergoing a metamorphosis in the hope that the caterpillar will finally become a butterfly. The Salem board at one of its meetings last year decided to privatize its clinics and, in the words of Interim Director Hank Van Dooren, to "back away from front-line counselling."

One reason Salem is getting out of personal and family counselling is that such counselling hasn't been very productive. Other private Christian counselling clinics in Toronto and St. Catharines have done well; and Salem, with a more unwieldy provincial, organizational structure, could not compete. Clinics in some of the other locales floundered for other reasons.

Of the nine locations where Salem had a presence at one time, only three were left last year — St. Catharines, Hamilton and Toronto. Toronto fell away when Dr. Donald Moncrieff resigned and went into private practice. The Salem-owned Toronto building is standing empty at present. After the passing away of Dr. Kirk in St. Catharines this year, Hamilton remains as the most viable clinic, with two part-time counsellors.

The operation of the clinics produced deficits which ate away at the funds and assets which Salem was able to gather throughout the 25 years of its existence. The million-and-a-half that Salem got

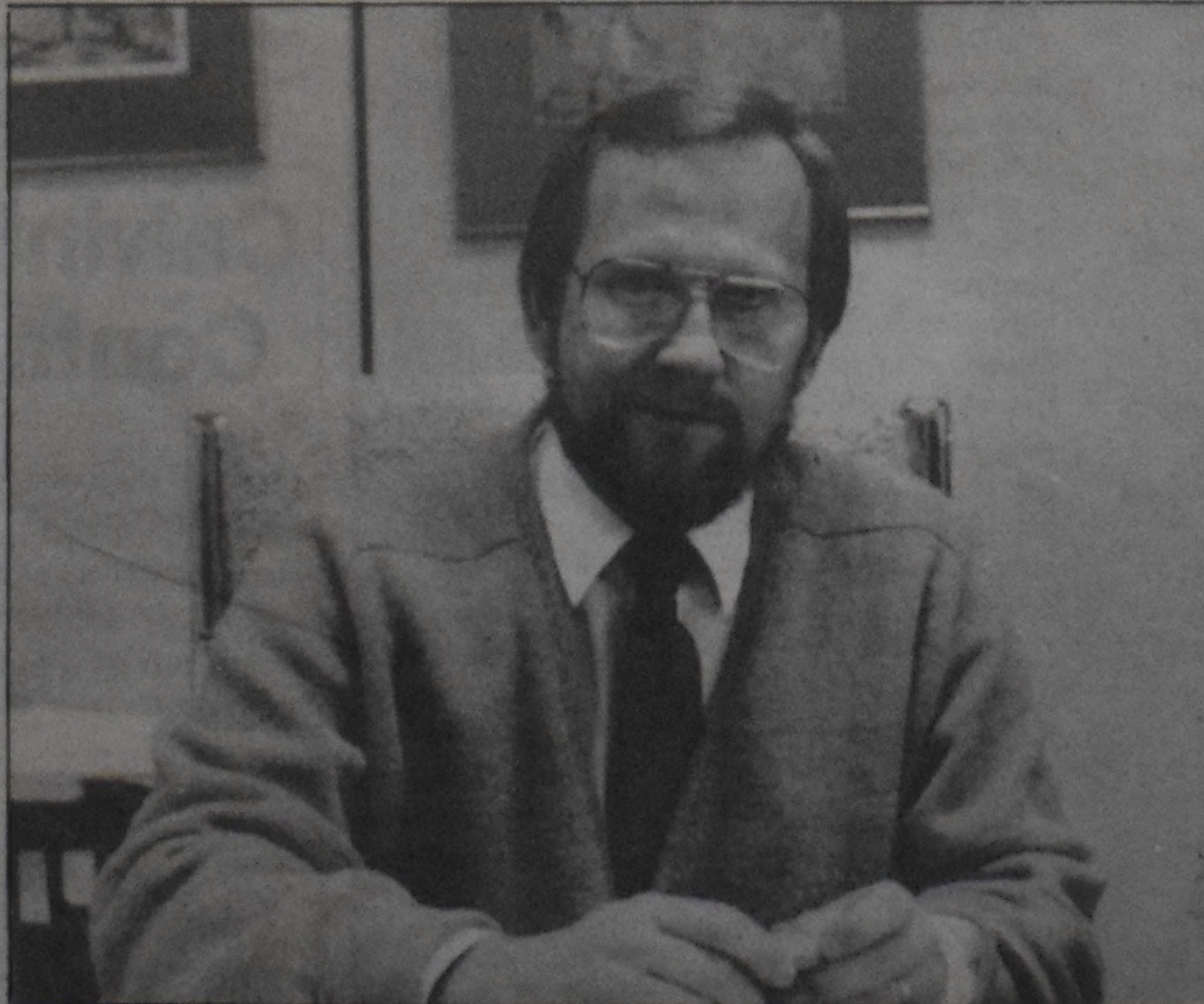


Photo: Bert Witvoet
Salem has decided to "back away from front-line counselling," according to Hank Van Dooren, Interim Director.

through the sale of part of its property in Brampton has been reduced to about half-a-million dollars, Dirk Brinkman, chairman of the board, estimates. Total value of present assets is estimated by some as several millions of dollars. Brinkman thinks that \$2-million is more accurate.

Van Dooren, who is the clinical director of Child and Adolescent

Services for the region of Hamilton-Wentworth, has been asked to serve Salem as interim director since the resignation of Moncrieff last year. Van Dooren cited "not always a good understanding between the board and professional staff" as one reason Salem has been having a hard time finding its niche in the mental health field.

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News

Mennonite relief agency tests government strings

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Keep it simple

funds unless a member requests a detailed statement.

The portion CIDA gives to MCC's Foodgrains Bank account for every one dollar donated to it by MCC constituents is included in MCC's financial statements as government funding.

"If that is taken out, the ratio goes the other way," notes Pries. "The percentage of government funding we get compared to donations from constituents is very small."

Pries explains that last year constituents provided \$5.3-million, and CIDA \$3.2-million, for MCC's regular

programs. In addition, constituents gave \$1.2-million via the Foodgrains Bank, and CIDA matched that 3-1 with \$3.6-million. So the member-provided total was \$6.6-million, and the CIDA-given total was \$6.8-million, the "over half" MCC members were worried about.

Peter Zwart, diaconal consultant for the Christian Reformed World Relief Committee (CRWRC), agrees that, whatever ones' accounting methods, government control of agencies that accept government funds is a potential problem.

But his agency handles it differently. "On any project of ours we use only [a maximum

of] 35 per cent [government] grant funding," he says, "so the government will never be able to tell us how things should be done." Zwart also explains that, unlike MCC, CRWRC doesn't have to deal with the complication of some of its supporters making "deposits" directly to the Foodgrains Bank. CRWRC can simply budget a certain amount of its donations to the Canadian Foodgrains Bank.

John Redekop, a political science professor at Wilfred Laurier University (Waterloo, Ont.) and a columnist for the *Mennonite Bethren Herald*, summed up the principle from the Mennonite angle. MCC Canada should "not take any

government money which, if it were terminated, would cut into the heart of the ministry." He cautioned against depending on government

funds, stating that government contributions to charitable organizations might decrease as deficits grow larger.

New law for crime victims

WINNIPEG (MCC) — A government bill (C-89) which emphasizes restitution as a major goal of the criminal justice system is a positive but imperfect step, says Dean Peachy, a Kitchener, Ont., criminal justice worker. Peachy sees it as a move away from "retribution and deterrence to an approach that values restoration for the victim and accountability and responsibility for the offender." However, the bill does not refer to mediation and would set up "cumbersome administrative processes" for deciding on the amount of the restitution.

A better approach would allow this to be determined through a "mediation process

between the victim and the offender," Peachy says. Supervised meetings between victims and offenders can help offenders to see the consequences of their actions and to accept responsibility for them, while also giving victims an opportunity to discuss the questions and fears that they often have, he adds.

In this way direct meetings between victims and offenders would contribute more to restoration and healing. They would also be a cheaper and more efficient way of implementing restitution. Criminal justice workers are hoping that people will write to their MPs to urge the inclusion of the mediation concept.

Health Minister argues for tobacco ad ban

WINNIPEG (MCC) — National Health and Welfare Minister Jake Epp, arguing in support of bill C-51, the proposed Tobacco Products Control Act, which would ban all forms of tobacco advertising and promotion, has said that "promotion of an addictive, toxic substance which contributes to 35,000 deaths each year in Canada is simply incompatible with responsible public health policy."

Epp made his comment in

January before the Parliamentary Committee studying the bill. Epp also acknowledged that the bill would restrict the "freedom of speech" of tobacco companies by restricting advertising, but he argued that "the responsible exercise of freedom of speech does not include the freedom to portray a lethal product as glamorous and socially acceptable; it does not include the freedom to advertise and promote addictive lethal products which can be easily obtained by teenagers and even younger children."

Later in the month he introduced amendments to the bill that would allow existing promotion of sporting and cultural events using the name of a cigarette brand, but freeze the amount of money that tobacco companies could spend on sponsorship. The amendments would also give the tobacco companies more time to phase out their advertising. All tobacco advertising is now to be eliminated by 1991; the original bill called for an immediate ban.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

"Victory for farmers" a long-term health risk

I have fond memories of my youth when I was growing up on our farm near Jarvis, Ont. One especially intriguing and unusual activity was cultivating corn. In early summer, when the corn was still quite short, my dad would attach the corn cultivator to our old International Harvester tractor. It was unusual in that the cultivator was attached to the sides of the tractor frame right behind the narrow front wheels — the only implement I knew of that wasn't pulled behind the tractor. What intrigued me was the fact that my dad could, with great ease and expertise, drive the tractor between the rows of corn, digging up weeds between the rows with the cultivator's chisel-like teeth, without uprooting any of those precious corn plants. Cultivating corn in early summer was always a special time for me.

Although weeds still compete with the young corn plants in early summer, the practice of cultivation has declined and been replaced by the application of herbicides. Early on, a herbicide called atrazine was shown to do the job very effectively. However, atrazine is a persistent herbicide — it stays around in the soil for a long time without breaking down — and thus is difficult to use if a farmer wants to grow other crops in that field the next year. Thus farmers that practised crop rotations of some kind looked to herbicides without this drawback. One such herbicide, introduced in 1969, was alachlor.

Health reasons banned alachlor

Alachlor (trade name Lasso) is a broad-spectrum herbicide — it kills many kinds of weeds — that begins to break down in the soil six to 10 weeks after it has been applied. Compared to other herbicides, alachlor seemed relatively non-toxic if accidentally eaten or contacted on the skin. These traits made alachlor an attractive herbicide.

However, in February 1985, the health protection branch of Health and Welfare Canada recommended to Agriculture Canada to ban alachlor. Studies in 1983 and 1984 showed that this herbicide caused nose, stomach and thyroid cancer in rats and that alachlor was found in rural drinking water. Agriculture Canada took this advice and

banned alachlor's use. Their advice to farmers who depended on alachlor was to switch to a cousin, a similar acting herbicide metolachlor.

Economic reasons re-instate alachlor

This ruling caused an economic problem. Alachlor (Lasso) is produced by Monsanto; Metolachlor (Dual) is produced by Monsanto's rival Ciba-Geigy. The ruling put Monsanto at an economic disadvantage: Ciba-Geigy could sell its product while Monsanto could not. Monsanto appealed Agriculture Canada's decision and the Minister of Agriculture John Wise set up a review board to handle the appeal. In late 1987 the review board recommended that alachlor be reinstated for general use.

The reasons for the board's decision are interesting, especially when compared to the reasons for banning alachlor. According to *The Globe and Mail*, the review board argued that, without alachlor, Canadian farmers who grow corn would not be able to compete with their American counterparts. It also argued that alachlor has not been shown to be more dangerous than metolachlor, since it also causes nose cancer in rats. According to the *Hamilton Spectator*, the Ontario Corn Producer's Association told the board that banning alachlor would decrease the competition in the herbicide market and lead to higher prices. In short, the reasons for banning alachlor were health ones, the reasons for recommending its reinstatement were economic ones.

The president of Monsanto, according to *The Globe and Mail*, hailed this recommendation as "a victory for Canadian farmers." He neglected to mention that it also was a victory for Monsanto. And he neglected to mention what kind of victory the farmers had won. What kind of victory is it when short-term economic advantages "win" over long-term health hazards? What kind of victory is it when a herbicide giant wins back its competitive tool, causing family farmers to face the risk of cancer? It is indeed curious that alachlor was banned for safety considerations, and that those safety problems haven't changed. Logic seems to indicate that a reinstatement would be in order only if those safety problems would have been solved by Monsanto. In the long run, the victory for farmers may be a hollow one.

Clarence Joldersma teaches science at Smithville District Christian School, Smithville, Ontario.

Salem looks for "butterfly" status

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"Counsellors had difficulty explaining their task, and the board had difficulty understanding their constituency."

Van Dooren didn't want to attach blame to any party, but felt that Salem's organizational model did not seem to be working. He considers restructuring a positive development that might make Salem's contribution more useful and productive.

The new task he and the board envisage for Salem is one of giving back-up support to private clinics, providing resources and advice for pastors, elders and deacons, and sponsoring workshops in preventative therapy for churches and communities.

"The rest is foggy by design," he says. "I would hate to see us develop a clear structure too soon." Any further plans for Salem, such as setting up a therapeutic centre (or centres) need more time and membership input, he believes. He sees the trend in psychiatry as being away from long-term institutionalization. But private clinics do need the support of short-term group homes or a Christian psychologist and/or psychiatrist, he thinks.

Empowering role

To what extent private Christian clinics will want to co-operate with a more open Salem model remains to be seen. A symposium will be held this fall to explore a co-operative model. Van Dooren foresees a role in which Salem helps out with office rental, secretarial help or provides the kind of services a private clinic cannot offer.

Van Dooren referred to the work of Bergen and Neuhaus in their booklet *Empowering the People* when talking about "working with the mediating structures." By "mediating structures" he means family, neighbourhood, churches, clinics, whatever is out there helping people find meaning in life.

Van Dooren thinks that Salem might also provide a think-tank function in the area

of mental health. He feels that some day the elective approach used by many Christian counsellors should be challenged. "What goes on under the rubric of Christian counselling hasn't always been understood too well," he says.

Other questions need to be addressed, "questions like what's the difference between the work of a pastor and a counsellor?"

Membership involvement

Van Dooren admits that the membership was not involved in the decision to privatize the remaining clinics, but he feels that, with staff terminating and going into private practice and with no one at the helm for much of 1987, the handwriting was on the wall and something had to be done.

Salem will not abandon the clinics moving into private practice, but will help them make the transition without a serious hiatus. Even so, Van Dooren hopes that Salem will retain a presence in those locales where the Reformed Christian community is present in sufficiently large numbers.

Sam Da Silva, former Salem counsellor in St. Catharines, now on his own, says that Salem's plan is a great one. "But they waited too long. They allowed local clinics to deteriorate, then cut them loose."

According to Da Silva, there was ineptitude at the board level. "Two years ago the board was presented with a plan favouring greater autonomy for the local clinics, but they pooh-poohed it."

Counsellor Jessie Cooper, who resigned from the Hamilton Salem clinic last year to go it alone, thinks that the problem lay as much with the director as with the board. "The director was the only communication between the staff and board," she says. After the director resigned last year, and staff communicated more directly with the board, "it was amazing to see how many misunderstandings got cleared up." According to her, the board has always tried

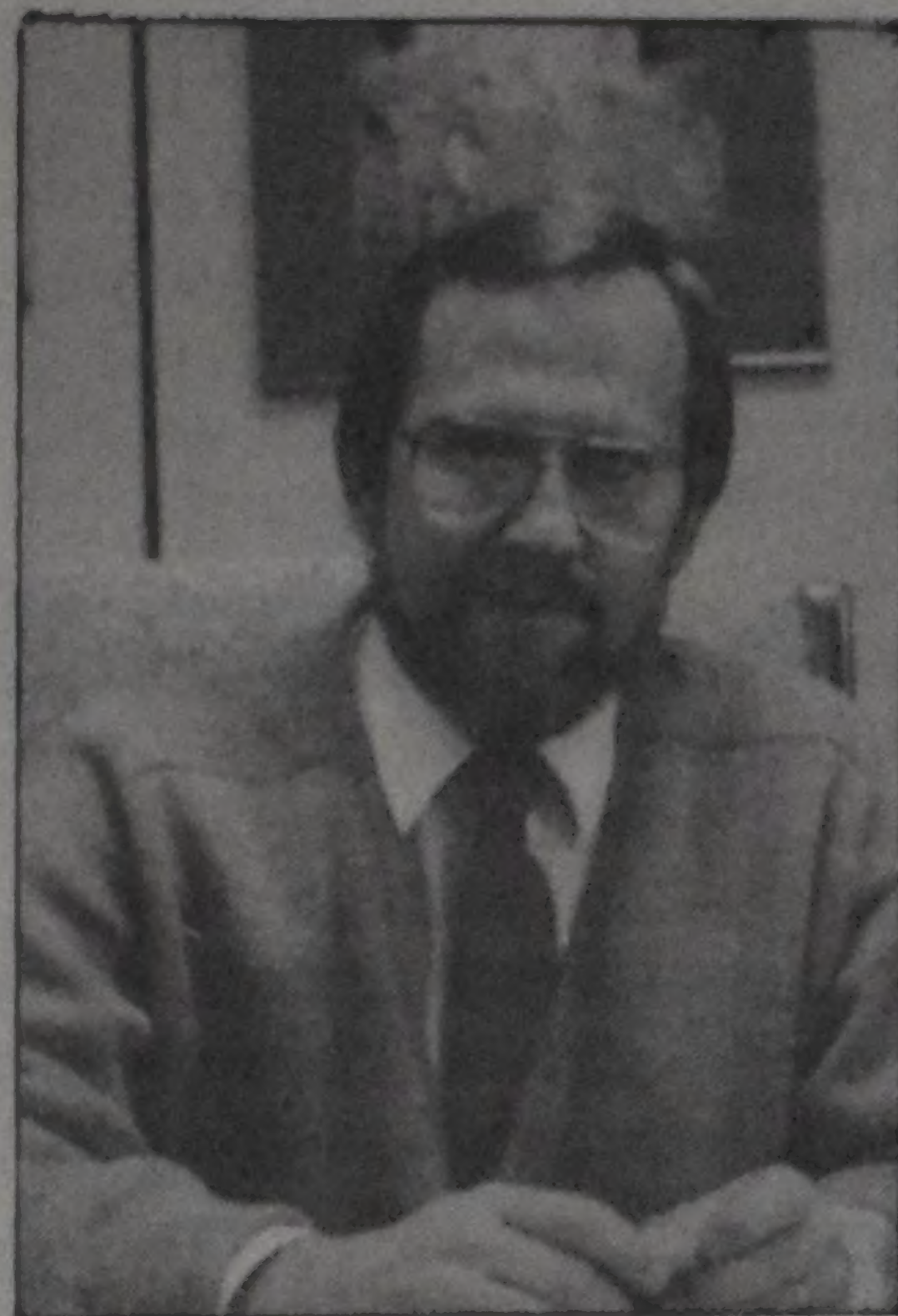


Photo: Bert Witvoet

Interim director, Van Dooren, has a high regard for the board's willingness to face the problems and make some hard decisions.

hard, but it didn't get the right information.

More input from people

Hank Van Dooren realizes that a lot of people must be wondering what will happen to the rather substantial funds and assets of the association. "We can't continue to sit on the golden egg," he comments. "We need to begin to put that money into the task of providing Christian mental health services." For the time being, though, Salem needs more time to decide on clearer objectives, and for that it needs to have more dialogue with the people.

He would like to see many more people come to Salem membership meetings so that its board can be assisted in leading this community effort. Salem meetings have not been well attended in past years and board selection has, consequently, been limited.

The present board went through a few difficult years, he feels, as it tried to cope with serious flaws in Salem's organizational structure. "They're still reeling from that."

Van Dooren has a high regard for the present board's willingness to face the problems and take some hard decisions. At the same time he noted a lack of leadership maturity in trying to understand professional people. In the professional people he saw a difficulty in

accepting checks and balances in their counselling practice.

Return to original mandate

Chairman of the Board Dirk Brinkman of Bowmanville, Ont., agrees that "perhaps there never was a good working relationship between board and staff." It's not easy for a board to supervise counselling done in local clinics, he says.

Besides, there was very little communication going on between counsellors and pastors and churches. Since counselling is usually a one-to-one situation, it does not build bridges between communities or groups. Yet, Salem is seen by communities and churches as an organization that should work alongside churches.

Brinkman feels that Salem has to get back to its original mandate of being a community-centred help organization to which groups and churches can turn. He also thinks that the original idea of establishing a therapeutic centre should be dusted off again. It would not be a long-term facility, he admits, but a centre where people can be helped by one or two psychiatrists for a week or two.

New opportunity

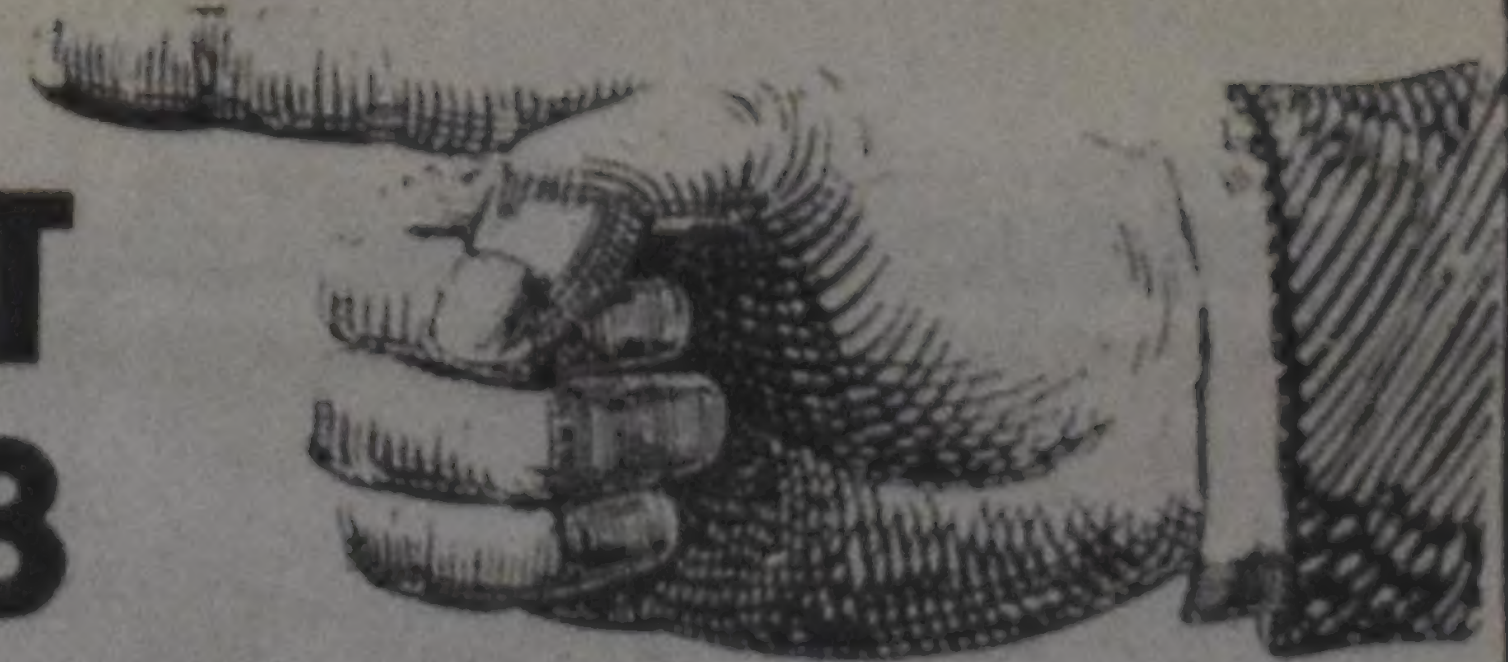
Van Dooren has no ambition in trying to lead Salem beyond this interim period. He sees his appointment as strictly temporary and part-time — 30 hours a month until a permanent director is found.

He is enthusiastic about the turn of events. "The greater emphasis on preventing people from being pushed into the river means that you will not have so many to fish out down stream."

Once Salem has found out how it fits into the puzzle of Christian mental health care and can establish a viable presence, public enthusiasm is bound to increase, Van Dooren believes.

"Salem means place of peace," says a promotional brochure. Today that place is still a mirage. But as long as the present metamorphosis envisioned is not one from tadpole to frog, that place may still become a reality in southern Ontario.

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Epp orients Christian doctors, lawyers re abortion

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Epp says that based on past experience he does not think people will vote or not vote for a party or candidate on the basis of a position on abortion. He notes that not many voters make their election choice on the basis of a single issue.

The church should not be self-righteous in moral matters, partly because there exist within the church unsolved problems like incest,

child abuse, wife battering and the like, Epp cautions. "The church must be redemptive, and so often we have not been," he says. We must not throw out of the church women who have unwanted pregnancies, and people who get themselves into similar kinds of problems, even if they are partly responsible for their own problems. In the larger society too, we must show concern and care for such

people. Politics is intensely practical, he insists, and politicians must deal with problems in very practical ways.

Epp urges Christians to visit, phone and write their MPs, and to pray that they may have wisdom to think and act rightly, and that their decisions may be made on the basis of sound principles and not merely on the basis of politics.

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Head office: 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9; phone: (416) 682-8311.
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Editor: Bert Witvoet

Publisher: Stan de Jong

Assistant Editors: Marian Van Til, Robert VanderVennen

Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutten, Reinder J. Klein, Angela Terpstra

Accounting: Willy Suk-Kleer

Advertising: Shirley Mulder

Circulation & Mailing: Grace Bowman

Layout & Design: Margaret Griffioen-Drenth

Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen

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Editorial

The cold war is over

The cold war is over and we have won, said former Arizona governor Bruce Babbitt recently on the campaign trail for the Democratic nomination to become president of the United States.

There is some reason to think that Babbitt is right. To the degree that he is, we may expect some major changes in East-West diplomacy. Perhaps the INF (intermediate-range nuclear forces) arms treaty is a first — and surprising — sign. (see C.C. issue of Jan. 29)

The cold war started at the end of World War II. The U.S. and the U.S.S.R. saw each other as enemies, each trying to gain the allegiance of other nations, though they did not confront each other directly with their armies. Each withdrew from the other in isolation. The U.S. saw the Soviets as wanting to dominate the world with wall-to-wall socialism, and in response tried to shut off Russian expansionism wherever in the world it was taking place.

Communist expansion

There was the Korean War in 1950, the Cuban missile crisis in 1962, the Vietnam War in 1965, the growth of European communist parties especially in France and Italy. There was communist China, and communist infections in African nations like Angola, Ethiopia and Mozambique. And as recently as 1980, the pattern of aggression continued in Afghanistan. There was plenty for anti-communists to worry about.

But something has happened. The communist steamroller has

been running out of steam. Where do you find true believers in communism today? In Poland? In China? Not in the U.S.S.R. Yes, in Albania and some of the new-convert countries like Vietnam, Angola and Ethiopia.

Communist failure

What's happening in countries like China and Russia? There is a turning toward individual enterprise. Soviet performance in economics, non-military technology, agriculture and in sustaining the spirit of its people is clearly a disaster. The Soviet role model in economics and politics is a failure for all the world to see. Except in the military arena the Soviets are not world leaders; they are second rate at best. They cannot even expect to continue their military competitiveness because of their economic and technological failure.

Recognizing that, Gorbachev wants to de-escalate the arms race and encourage a degree of free enterprise. The term *glasnost* has become a symbol for greater internal openness and the breakdown of international isolation. Soviet troops will pull out of Afghanistan this year. Though tensions will continue, the cold war is over.

President Reagan has built his political position by fueling American fears of "the rising Soviet menace." But the menace is not what it was at the start of this decade. East-West power dynamics have dramatically changed in 10 years. As Reagan leaves the White House, how will U.S. foreign policy change?

Robert VanderVennen

Letters

Christian scientists have no business in the enemy's camp

The Christian press in general has been rather tolerant of those who want to give some credit to the idea of evolution, even though it is not clear what a Christ believer can have in common with unbelievers.

Rather than continue with articles and letters which try to bridge the unbridgeable gap between two diametrically opposite faiths, would it not be better to recognize the evil spirits of our times and realize that the religion of secular humanism, as expressed in the theory of evolution has permeated science and the popular press, and is now the religion of the masses.

Although its high priests admit there is no scientific basis for the teaching of evolution, the desire to have neither god nor master continues to be the driving force.

Christian scientists should not be ashamed to become fundamentalist scientists, believing in God's Word as written. Fundamentalist evolutionists are not ashamed either, notwithstanding their ever-changing speculations to prove God's Word wrong.

Mr. Editor, Dr. VanderVennen recently espoused the idea that North America's public philosophy has

become a mixture of secular humanism and Christianity. Is that assumption true? Judging by recent high court decisions, it appears that Christianity has been squeezed out in the process.

I humbly suggest that C.C. start to investigate in depth the influence secular humanism as expressed in the theory of evolution has on our present day society.

Christian scientist, you have no business in the enemy's camp.

**Dirk Brinkman,
Bowmanville, Ont.**

Did God deceive Moses?

Peter Brobbel writes that "Bible and Science should be read in every Christian family" (C.C., Jan. 29).

I agree with him, but let us not forget either the many creationist books that are available. And, above all, we should not forget the Bible.

It is striking how in the discussions about creation and science few direct references are made to the scriptures.

Let us consider one example that, to my knowledge, has never been mentioned. From Mount Sinai God commanded the Israelites to work six days and rest on the seventh day. (Exodus 20:9, 10) But that was not all. The Lord also stated a reason for giving this commandment: "For in six days the

Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day." (Exodus 20:11, NIV)

These words were not only proclaimed by the Lord from the mountain but He also wrote them on two stone tablets. Now, let us ask ourselves, how did Moses and the Israelites understand this commandment, literally or figuratively? There can really be no doubt. They understood it literally. God created everything in six days with evenings and mornings as they knew them and as we know them today. And so was it believed by the Jews and the churches with few exceptions till recent times.

Scientists have expressed the view that God will not deceive them when they "read" an old age of the universe on the heavens and the rocks of the earth. Must we assume then that God "deceived" Moses and the Israelites? Asking the question is answering it. Of course not! Consequently the concept of "apparent age" resulting from instantaneous creation cannot be simply dismissed as is often done so easily. "For He spoke, and it came to be; He commanded, and it stood firm." (Psalm 33:9, NIV)

**Albert Zuidhof,
Grimsby, Ont.**

Church needs to be scientifically literate

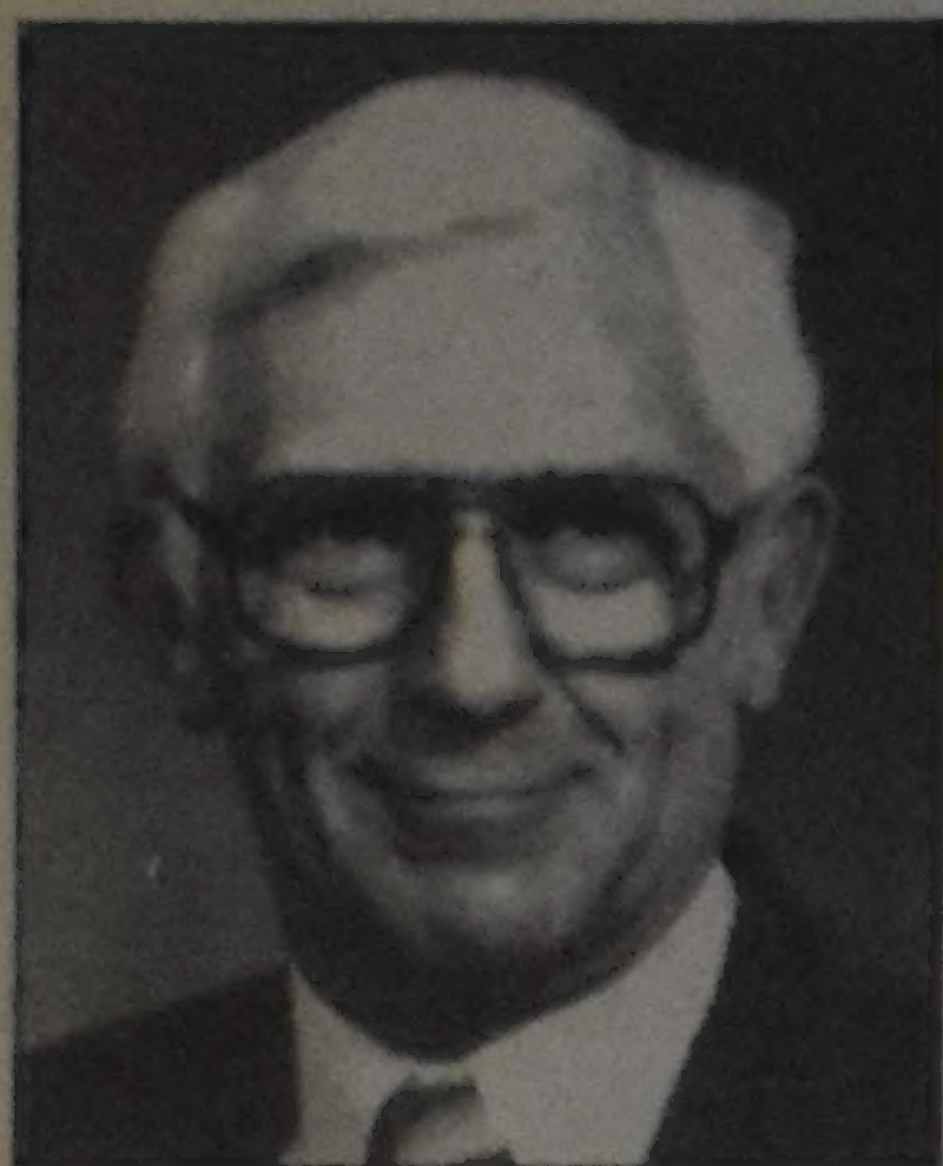
Science may best be thought of as a process, a field of human endeavour rather than some monolithic entity to be misunderstood and feared.

The process involves gathering of data and interpretation of that data. Observations noted during the early, investigative stage of the scientific process are methodically recorded and compiled into an organized body of factual data. The latter stage of the scientific process involves the interpretation and harmonizing, through a series of working theories, into the established body of physical knowledge.

Knowledge gained of God's special revelation in the scriptures and knowledge gained of his general revelation in nature are inseparable. When examined from the perspective of the Christian faith, these bodies of knowledge are not mutually exclusive and do not undermine each other. They are together part of God's revealing himself to his people.

God equips Christian scientists to seek and share information of his creation. It is a serious responsibility. The infallibility of God's Word showing his governance and dominion over his creation must never be compromised.

SKYLIGHTS/WILLIAM R. RANG



"If there was one lesson Jonah learned, it was that God did not accept his refusal. I don't know about you, but at times I have Jonah-like feelings."

Lessons from Jonah

For many years I believed that Jonah ran away from God. When the Lord told him to go north, Jonah refused. He was not going to preach repentance to the enemies of his land. He wanted them to perish just as much as I wanted the Germans to perish during World War II. So Jonah went as far west as possible; by boat.

We know from scripture that Jonah was a powerful preacher. By the grace of God he got things done. Yet he did not want to use his talents in Nineveh. It's as simple as that.

Eventually, I discovered that Jonah did not run away from God. He knew very well he couldn't succeed at that. He ran away from what the Lord had commanded him to *do*. He wanted to maintain contact with God, but he chose not to be obedient. The Lord was asking too much, he thought.

Does that sound familiar?

The Lord used a very powerful and most unpleasant method to bring his unwilling servant to obedience. If there was one lesson Jonah learned, it was that God did not accept his refusal.

I don't know about you, but at times I have Jonah-like feelings. Oh yes, I want to maintain close contact with the Lord and I want desperately to be his. Yet within me there is a lingering desire to pick and choose when it comes to obedience. I want to display only that obedience that suits my person and my own opinions. That can create a sloppiness in my relationship to God. Not his will be done, but mine.

I'm reminded of it often when I pray. I always seem to have a long list of requests but many a time I forget to ask God to let his will be done through me. I've begun to call that *Jonaism*. I suffer from it from time to time.

What about you? There are within many denominations these days strong movements that are calling for renewal. I pray that we realize there is a strong need for renewal in all of us. By the grace of God we must overcome our *Jonaism*.

If we think that we do not need renewal, we may well be farther from the Lord than we realize.

William Rang is principal of Dunnville Christian School, Dunnville, Ontario.

It is regrettable that Velikovski does not acknowledge the majesty and the power of the Lord in all this, but it is all the more astonishing that a non-Christian believes the biblical account, while Prof. Menninga and some of his colleagues apparently think these biblical passages to be irrelevant to the discussion.

**Al Hoogterp,
Abbotsford, B.C.**

God is above scientific problems

As I see it, it does not make God as creator greater when we try to believe that the universe is billions of years old, because time is only a relative reality for human beings. ... But God does everything in eternity which cannot be measured. ... Nowhere [in scripture] is there a hint that God started with atoms or with seed. Don't we get the impression that everything, including Adam and Eve, was mature and ready to function the same day it was created?

The philosophy of evolution in the course of 3.8 billion years cannot claim such an immovable foundation. Our faith and adoration for God grow positive through the revelation of God's inspired and infallible Word; and it does not make any difference when we gaze at the stars to know that they have been shining for thousands or billions of years. ... Christian scientists, and we all, have plenty to exalt our majestic creator for — the things we can see with our eyes and believe with eyes of faith.

**Enno Ennema,
Townsend, Ont.**

Don't make final pronouncements

In his article in the Jan. 8 issue, Dr. Menninga goes all out to make it clear that the concept of "apparent age" cannot be maintained on various grounds. This is Dr. Menninga's position and the position of many others.

To me the idea of evolution and of the billions of years of existence of the space bodies does not jibe with the biblical record. Instead of "adjusting" the biblical record to the geologists' findings, I am more comfortable accepting the biblical record "as is" until such time that humankind, by the grace of God, finally sees the harmonious connection between the scripture and "our findings."

Meanwhile, geologists, keep on exploring; continue searching, but don't make final pronouncements as long as you cannot "jibe" both accounts. Very likely, in the end of time you and I will be equally surprised about our "positions!"

**Syrt Wolters,
Victoria, B.C.**

Wanted: Answers for scientists

I found four distinct statements in the article "Was the universe created with the appearance of age?" (Clarence Menninga, C.C., Jan. 8), each of which left me with questions.

First, Menninga states: "The Creation concept of time as God's creature rules out the concept of an 'apparent age' of the earth." If God has the power to bring the bodies of the universe into being out of nothing, is He not able to create further in a miraculous way within time?

Second, Menninga states: "If we accept the concept of 'apparent age' we cannot save human history from mere appearance of age. ... We are left with no assurance of the reality of any history whatever." However, does the concept [of] the creation of a mature tree, [which] necessarily entails an appearance of age, truly destroy our confidence in the historically recorded past? Also, does my faith in Christ not demand that I believe in miracles both large and small?

Third, Menninga states: "... I reject the concept of 'apparent age' of God's creation for the same reason that I ... reject the concept of 'apparent roundness' of the earth. Would God 'fool' us?"

The evidence supporting evolution theory is not on par with that supporting a round earth. The latter is of a "look and see" type against which there are no alternative explanations. How would God be "fooling" us most? By creating a complete earth with a necessary appearance of age, or by telling us in his Holy Word that things happened which didn't really happen?

Fourth, Menninga attempts to use scripture itself and the Belgic Confession to support evolution theory. My questions here are for theologians. When Psalm 19 tells us, "The heavens declare the glory of God, the skies proclaim the work of his hands," is the psalmist speaking of the beauty of the heavens that I behold or the calculations and measurements that scientists perform?

The concepts I am struggling with are in this area: How should we view scripture? What problems develop if we accept the evolution framework? If we deny the Flood, what attitude will it be necessary to take to other miracles and the scripture passages that refer to them? Will Christianity be reduced to morality if the Bible's authority is reduced to that area of life? Are the historical events recorded in scripture the foundation of our doctrine or mere illustrations of it which may or may not be true?

Perhaps answers to these questions will encourage [Christian] scientists to be more open-minded.

**Theo Hoekstra,
Hamilton, Ont.**

Scientific information should be thoughtfully and prayerfully received and discussed and should never be ignored or despised. In a church that is charged with speaking the Word, the effectiveness of our Christian witness in secular scientific circles is a strong motivation to be scientifically literate.

**Bram Drost, Geologist,
Timmins, Ont.**

Velikovski has better explanation

Is the earth billions of years old, or was it created with an appearance of age? (C.C., Jan. 8, 1988) According to one scientist, neither. Dr. Immanuel Velikovski wrote three books on the subject: *Worlds in Collision*, *Earth in Upheaval* and *Ages in Chaos*. This is not science fiction. Dr. Velikovski's credentials are as impressive as the amount of research he undertook for a period of 10 years.

In brief, Velikovski believes that in the not too distant past, during the age of humankind, a comet approached the earth so close on several occasions that it threw the earth off its axis, moved mountains and forests over immense areas, and literally tore the earth to pieces. Evidence of this is found in Siberia where the remains of tropical forests are buried as well as in marine

fossils on top of the Himalayas to mention just two. Animal bones and human remains are found underneath these layers in several locations.

Velikovski does base his findings on the history of the ancient Egyptians, Chinese, Polynesians and the Indians of North and South America. His other source of information, however, is the Old Testament — numerous passages in the Psalms and the prophets. One notable example is Isaiah 24. These catastrophes took place in Old Testament times during the plagues of Egypt, the Exodus, in Joshua 10, when the sun did not go down, and during King Hezekiah's illness, when the shadow on the sun dial was reversed.

BEYOND BELIEF



Church

Marian Van Til, page editor

CRC seafarers ministry to be on Canada-wide TV

MONTREAL (MSCRC) — The Seafarers Ministry of the Christian Reformed Church will go on Canada-wide television, Sunday, Mar. 13, at noon, EST. CBC-TV, the nation's public television broadcasting network, has videotaped a worship service at Montreal's Seafarers Centre for broadcast on "Meeting Place," a 50-minute weekly program featuring "Canadians at worship."

The service was recorded last Oct. 18 and marked the second anniversary of the dedication of the Seafarers Centre as a place of worship and a "home away from home" for sailors who come to the port of

Montreal.

The centre is housed in an historic building which was formerly Joe Beef's Bar, Montreal's most notorious tavern. It is located at the very point where the city was founded. "It has been completely restored, exorcised of 'the spirits' and dedicated to the *Holy Spirit*," says the centre's chaplain, the Rev. Hans Uittenbosch. There, crew members of ships from literally all over the world can "relax, make a phone call to their families thousands of miles away, post a letter, and receive a word of encouragement from our staff," explains Uittenbosch. "Here they can

pray, and if they cannot pray, we can lead or teach them," he adds.

The Seafarers Ministry has been in operation since 1965 and is sponsored by Classes Eastern Canada and Quinte of the Christian Reformed Church. It employs Uittenbosch as chaplain, Barend Biesheuvel as assistant chaplain, and Phil and Joy Grotenhuis as the host couple who direct and maintain the centre's operation.



Rev. Hans Uittenbosch (standing) looks at television monitors with CBC television crewpersons.



Eighty-seven-year-old Simon Dyk was honoured last year for "making a joyful noise to the Lord" for 50 years as organist at Maranatha Christian Reformed Church, Cambridge, Ontario.

To mark the occasion, Peter Nymeyer (r.), an elder, presented Dyk with a plaque on behalf of the congregation. Currently, Dyk is in ill health and unable to attend services.

FCC watered down Bakker probe, according to PBS documentary

WASHINGTON, D.C. (EP) — The Federal Communications Commission knew of financial irregularities at Jim and Tammy Bakker's PTL ministry, but failed to act, according to a "Frontline" documentary broadcast Jan. 26.

The program features former FCC investigator Larry Bernstein, who says he was ordered to water down and delay a potentially damaging 1979 report on the Bakker's ministry which showed that Jim Bakker had lied under oath and was taking ministry funds for his own personal use.

"We found scores, perhaps hundreds of false statements under oath by Jim Bakker," Bernstein charges. "We found evidence of people going into the PTL counting room and

scooping money out — evidence that ... Rev. Bakker and others had enriched themselves personally with money solicited for various religious purposes."

The documentary charges that political concerns led to FCC footdragging on this case, because of fears that prosecution of Bakker would alienate the "religious right" with its growing political power.

The FCC's investigation was prompted by a *Charlotte Observer* story, which said PTL had diverted \$350,000 donated for international programming to pay bills at home. The FCC report, which was not made public until 1985, concluded that Bakker raised money for one purpose, but spent it for another, which is a

federal crime.

According to the documentary, transcripts of the FCC hearing show that Bakker's version of financial dealings at PTL was contradicted 81 times: 27 times by witnesses, 18 times by written evidence, and 36 times by his own testimony. Still, rather than pursue charges against Bakker, the FCC allowed him to sell his Ohio television station, thus removing him from the FCC's jurisdiction.

EFC proposes government study of human reproduction technologies

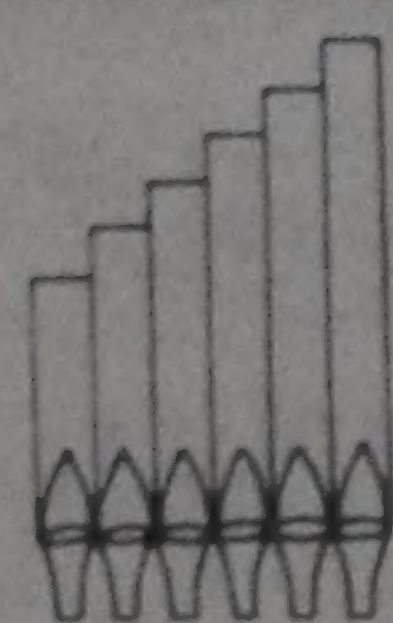
SCARBOROUGH, Ont. (MCC) — The Evangelical Fellowship of Canada (EFC) has written to the Minister of National Health and Welfare proposing that a Royal Commission be set up to study the new reproductive technologies and to propose ways to regulate their use. The questions to be studied could include the following: 1) On surrogate motherhood, should it be permissible for women to bear children for a fee, or for sperm, eggs, or embryos to be sold? 2) On prenatal diagnostic techniques which can determine abnormalities and gender, with the possibility of aborting the undesired, is there a need for legal restrictions? 3) On artificial reproduction, what should be the legal status of those who donate the sperm or the egg? 4) On in-vitro fertilization, what should be the legal status of the embryos? 5) On the use of aborted fetuses, either for experimentation and research, or as a source of organs for transplantation, what legal restrictions are needed? The EFC said that a Royal Commission should study the ethical, social, legal and other dimensions of the various issues.

Kidnap victim released after telling abductors about Christ

MEXICO CITY, Mexico (EP) — Juan Jose Alderete Ruiz, a wealthy Mexican executive, was abducted Dec. 30 while in Acapulco but was released Jan. 10 after telling his abductors about Christ. The kidnappers did not collect any ransom, and returned 100,000 pesos they had taken from his billfold.

According to Ruiz, a member of the Methodist

Church of La Bócana, while in custody he began telling his kidnappers about Christ and explained that they were breaking both the law of Mexico and the law of God. He shared his own personal faith with them and told them they needed to change their way of life. On Jan. 10 they released him and asked him to use the money they had taken from him to spread the gospel.



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Canadian Church Scene

Jacob Kuntz

AIDS in the church press

It should not surprise us that the church press is giving much attention to the AIDS crisis of our times. A problem of such proportions deserves it. Can the church afford to be silent about it?

The cover story in *The United Church Observer* of January 1988 deals with "The AIDS crisis: a challenge to be the church in deed and in truth." The Dec. 11, 1987, issue of the *Mennonite Brethren Herald* has as its main topic, "What every Mennonite should know about AIDS." That question could have been framed in a much more general way: "What every Christian should know about AIDS."

Most articles that we found refrain from every form of judgmentalism, in fact, they condemn a judgmental attitude. They urge Christians to treat AIDS victims with love and compassion. The (so-called) "fundamentalist" view that AIDS is God's punishment for homosexual practice and immoral living receives no support whatsoever. On the contrary, the emphasis is constantly on the calling of the church to be a healing community and to demonstrate this towards AIDS victims. *The Observer* quotes a statement by the World Council of Churches: "AIDS is heartbreaking and challenges the churches to break their own hearts, to repent of inactivity and of rigid moralisms. The healing community itself will need to be healed by the forgiveness of Christ."

The fear of moralizing and the desire to be compassionate go so far that a prophetic call to live holy lives and to abstain from immorality is seldom heard.

It is true: we have not fulfilled the law of Christ if our only reaction to AIDS is, "Look how God punishes sin!" But at the same time this "modern plague" also demonstrates very clearly that the transgression of God's norms has bitter consequences and that there is great reward in keeping his commandments. It

is especially the Salvation Army (in *The War Cry*) that is not afraid to call a spade a spade and to say "that such deviant behaviour does not have God's approval."

Here are a number of quotations from recent articles about AIDS which we found in the church press:

The *Catholic New Times* (Nov. 8, 1987) came with an editorial on "Responding with love to the AIDS crisis." It says:

Much of the fear of AIDS ... is misdirected and channelled in twisted ways through the funnel of religion. We hear that AIDS is God's punishment for the wicked ways of a perverted lifestyle. Those with AIDS — especially homosexual men who refuse to "amend their ways" — should not be allowed access to government health funding, because the rest of us should not have to pay for the result of their depravity. People with AIDS and the HIV virus should be quarantined, kept apart like the lepers of old, so that the rest of us do not become infected. The fear mentality would have us build a barrier that separates "them" from "us."

For Christians, there is only one model and only one response to the AIDS crisis. The model is Jesus who touched and healed the sick, and the response is love. In love, there is no "them" and "us," nor is there any pronouncement of God's punishment.

The response of Christian love comes about as a realization that God loves us first. God loves each of us unconditionally. Nothing we can ever do diminishes God's love for us.

This is also how we are to love one another — unconditionally.

In the above mentioned cover story (*The Observer*, January 1988) Muriel Duncan of the United Church says:

For quite a while now, the growing burden of the AIDS crisis has been carried by a relatively small group of

frontline workers, many of them from the gay and lesbian community. Because in North America — although not worldwide — the disease has primarily hit gays, it has allowed the rest of the population to keep its distance, to restrict its contact to newspaper headlines, to live for a while longer in the soothing, seemingly safe world of health, insulated from the world of illness where things can go suddenly wrong.

But as AIDS spreads, those front-line workers are getting tired. Some of them are dying. Society is being forced to admit AIDS is everyone's problem. That brings us face-to-face not only with AIDS, but with fear of homosexuality and fear of death. How we respond will tell us what kind of people we are.

Sadly, churches as institutions have been slow to offer much leadership in the AIDS tragedy, although some individual members have. Almost by default, the predominant voice from the religious community has come from the fundamentalists who have called AIDS God's punishment for homosexual practice (and later, as the disease spread, for drug abuse and heterosexual promiscuity). That voice is being challenged now as mainline denominations respond to AIDS in light of their faith. At ecumenical conferences in Washington and Toronto this fall, church leaders did that with a sense of urgency.

As Roman Catholic theologian Kevin Gordon of New York City told a Toronto consultation: "Some may think this disease provides a natural occasion for the churches to judge AIDS; ironically, and in the long run, it will be AIDS that judges the churches."

In a long article on AIDS the *Mennonite Brethren Herald* of

Dec. 11 concludes with a short chapter on "The Christian care of AIDS." There we read:

Judgmentalism expressed by the Christian community often makes it difficult for PWAs (people with AIDS) to accept pastoral care. Some church care-givers are relieved at that, because they are too petrified to know how to show Christ's care.

When professional health-care providers have discussed AIDS, even some Christians have supported special quarantine measures, all kinds of mandatory testing schemes and a right to refuse services.

So what can Christians do? First, work hard at prevention. People must be protected from the AIDS virus. The best protection is the prevention of contact, being careful about blood, about drug use, about sexual activity. Effective blood tests are now in place. Use them.

Second, Christians must think about the meaning of Christianity. From the beginning, God's people are called to mysterious journeys of faith. Consider Abraham, Job, Hosea. Think about Jesus, called to leave his glory to become one with us sinful beings. He lived among us as a servant and gave his life for sinners. And He died "outside the camp," like an unclean, cursed person. Could it be that giving our lives for PWA's would be in keeping with Jesus' giving his life?

Third, Christians must consider a possible shape of ministry to people with AIDS. The Bible deals with a whole range of sin and sinners. (Rom. 1:29-31) Anyone careless with any sin — sexual or otherwise — is in danger of generating hell on earth and ending up in eternal damnation.

God's number one purpose for calling out a people is to forgive sins, create alternative,

constructive relationships and be a healing influence upon all the human hurts in the world.

Finally: *The War Cry* of Oct. 31, 1987, in a commentary entitled "Whose Freedom?" comes to the following conclusion:

While medical knowledge about AIDS is changing rapidly, and medical authorities often disagree, a fact that has remained constant is the link between AIDS and the homosexual lifestyle, with its resultant sexual promiscuity.

What The Salvation Army is saying in all this is that our arms of Christian love extend to ALL, regardless of their condition. But these are arms of Christian love.

Christians are being true to their faith in refusing to accept a non-biblical lifestyle, while at the same time accepting persons who may be living in such error. Jesus Christ, our example and Lord, said to the woman accused of adultery, "Neither do I condemn you; go and sin no more." (John 8:11) The freedom to say this must be available to all in a free society.

Voltaire is reputed to have said, "I disapprove of what you say, but I will defend to the death your right to say it." If more people had a similar outlook, then more good might be done, not only for those who suffer from AIDS but also to contain the disease and to find a cure.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ontario.

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Education

Robert VanderVennen, page editor

Hultink to head teachers' association

Robert VanderVennen

HAMILTON — Hank Hultink has accepted the new full-time position of Executive Director of the Ontario Christian School Teachers' Association (OCSTA), reports Irene Jonker, OCSTA secretary. He begins on Aug. 1, leaving the position at Hamilton's Calvin Christian School that he held for 22 years.

"This new position signals the rising professional competence and self-confidence of the teachers in the Ontario Christian schools which are members of Christian Schools International," says Hultink. Nearly all of the 700 teachers and principals in the Ontario Alliance of Christian Schools are members of their OCSTA. The association serves schools in New Brunswick and Nova Scotia as well as in Ontario.

Hultink's highest priority is to assist the professional growth of teachers. He wants to strengthen the existing Ontario Christian Teachers' Certificate with strong courses at Redeemer College (Ancaster, Ont.), Calvin

College (Grand Rapids, Mich.), Toronto's Institute for Christian Studies and with good correspondence courses. He believes that Christian teachers in all parts of Ontario should have better communication with each other. Teachers should have a stronger voice in policy and planning in Christian schools, and should communicate effectively with the Ministry of Education, the public and separate school teachers' associations, and organizations like OAAIS (Ontario Association for Alternative and Independent Schools), says Hultink. OCSTA will continue to sponsor the annual two-day

teachers' convention in October, which it has done for many years.

Standards for educational preparation of teachers has improved dramatically in Christian schools in the past 25 years. Nearly all teachers in Canada whose schools are associated with Christian Schools International (CSI) now have professional certification in their provinces and advanced, continuing study is normal. Many schools have moved to a 12-month teaching contract and salaries have risen appreciably, though not to public school levels. OCSTA wants teachers to be accepted as full professionals, though without the militancy

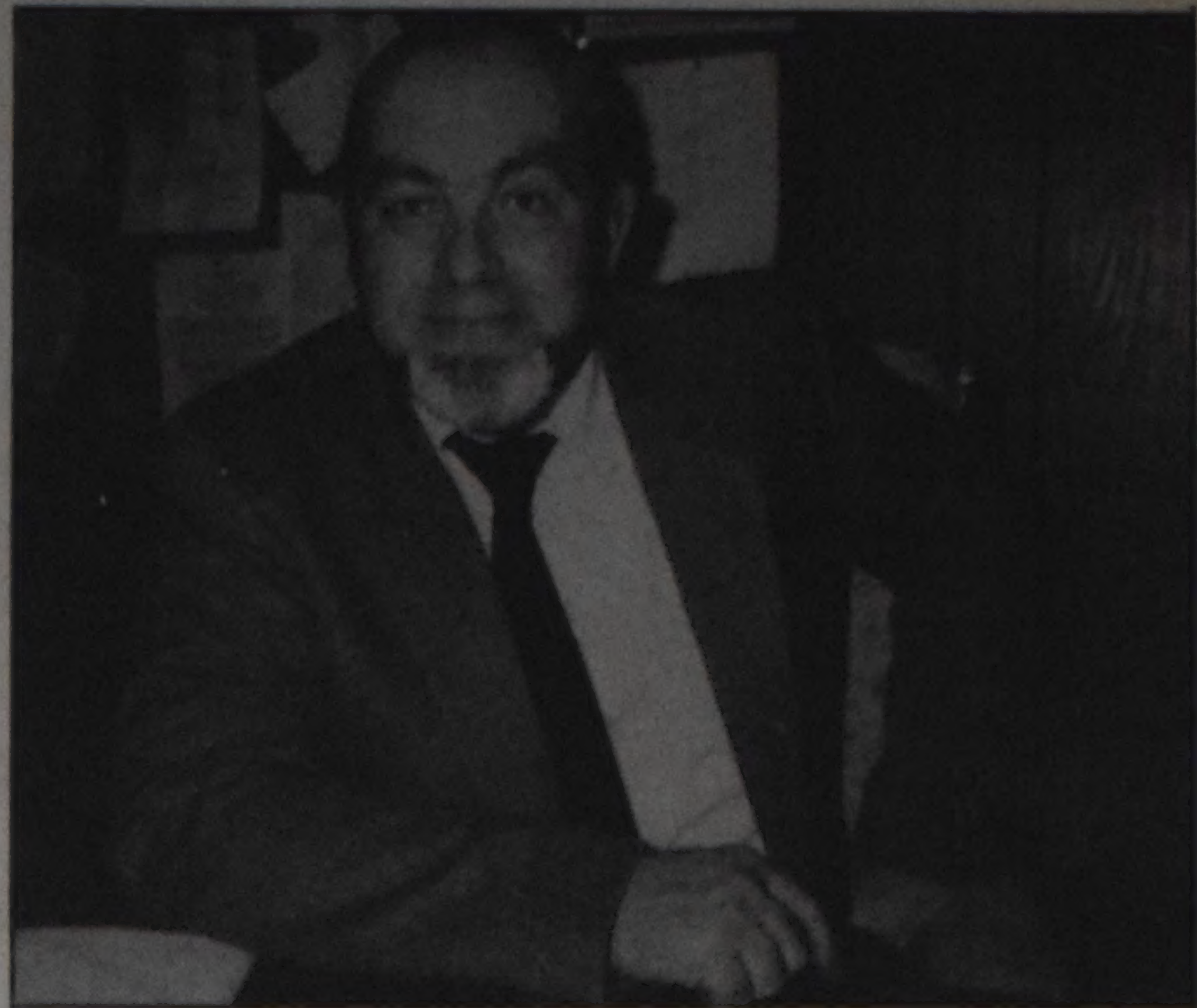


Photo: Robert VanderVennen

W. H. (Hank) Hultink accepts the challenge to lead teachers' association.

that the secular teachers' unions have.

Hultink will work for the 12-member board of OCSTA, of which he has been a member for the past six years. He will have an office at Redeemer College in the suite occupied by the Ontario Alliance of Christian Schools.

Hank Hultink holds a BA degree from Calvin College, and he will soon receive a Master of Arts in Teaching (MAT) from McMaster University. He came to Calvin Christian School as vice-principal, in 1966, and has been principal for the past 19 years.

Redeemer simplifies tuition fees

Robert VanderVennen

ANCASTER, Ont. — Redeemer College has adopted a simplified tuition structure to start in the fall of 1988, reports Kees Vreugdenhil, treasurer of the board.

Tuition will be \$585 per course, so with full-time students taking between eight and 10 courses a year, the

annual tuition will be between \$4,680 and \$5,850. This replaces a cumbersome schedule which brought complaints from students and parents who had trouble understanding how their tuition costs were calculated.

This tuition schedule is actually a reduction in tuition from the current level of \$8,440, says Vreugdenhil. He says that this more affordable tuition level will make Redeemer a more attractive option for students. Redeemer's new tuition rates are competitive with those of other major Christian colleges and universities.

This reduction in fees can be made because the Redeemer Foundation, started in July 1987 expects to raise the money to make up the difference in college income.

Recognition for Saskatchewan schools

Robert VanderVennen

A first-ever review of independent elementary and secondary schools in Saskatchewan concludes that they should be given legal status and token financial assistance. At present only public and Catholic schools are officially recognized by the government.

Public school boards and the Saskatchewan Teachers' Federation have vigorously criticized these recommendations, but the independent schools are pleased, though they wish the recommendations were as favourable as the analysis contained in the review, reports Richard Poortinga, principal of the Saskatoon Christian School.

The government commissioned Gordon E. Dirks to make a study of all non-public and non-Catholic schools, which he completed in September 1987. Although these schools enrol only 1.6 per cent of the school children in the province, they are growing fast and their lack of status makes them vulnerable to outside pressures. In 1987, for example, the public school Teachers' Federation adopted the position that all independent schools should conform to the same requirements as public schools, which would force most of them out of existence. Also some cities have started levying property taxes on independent schools. The Saskatoon Christian School, for instance, has needed to pay about \$3,000 in property taxes for each of the past four years for its four-room school which it rents from a church.

School inspections required

Along with legal status, Dirks recommends that independent schools be required to provide "satisfactory instruction" to be verified by regular school inspections. Schools would be required to provide certain basic information on their operations to the Saskatchewan Department of Education. The province would continue to give operating and capital financial assistance to the existing nine high schools, and should start to give modest annual grants, like \$50 per pupil, to elementary schools for instructional materials. Dirks also recommends that the province make it illegal for cities to require property tax payments of these schools.

Poortinga says the independent schools are now trying to persuade the government to adopt these recommendations, even though they are somewhat controversial. If it does, these schools would not be getting very much, but this would be a step toward recognition and support.

There are 39 independent elementary schools in Saskatchewan with a total enrolment of 1,236 students, an average of only 32 students per school. Most of these schools are run by evangelical Christians. Two schools are members of Christian Schools International, the Saskatoon Christian School with 70 students and the Regina Christian School with 75.

"Some of us were born too soon!"

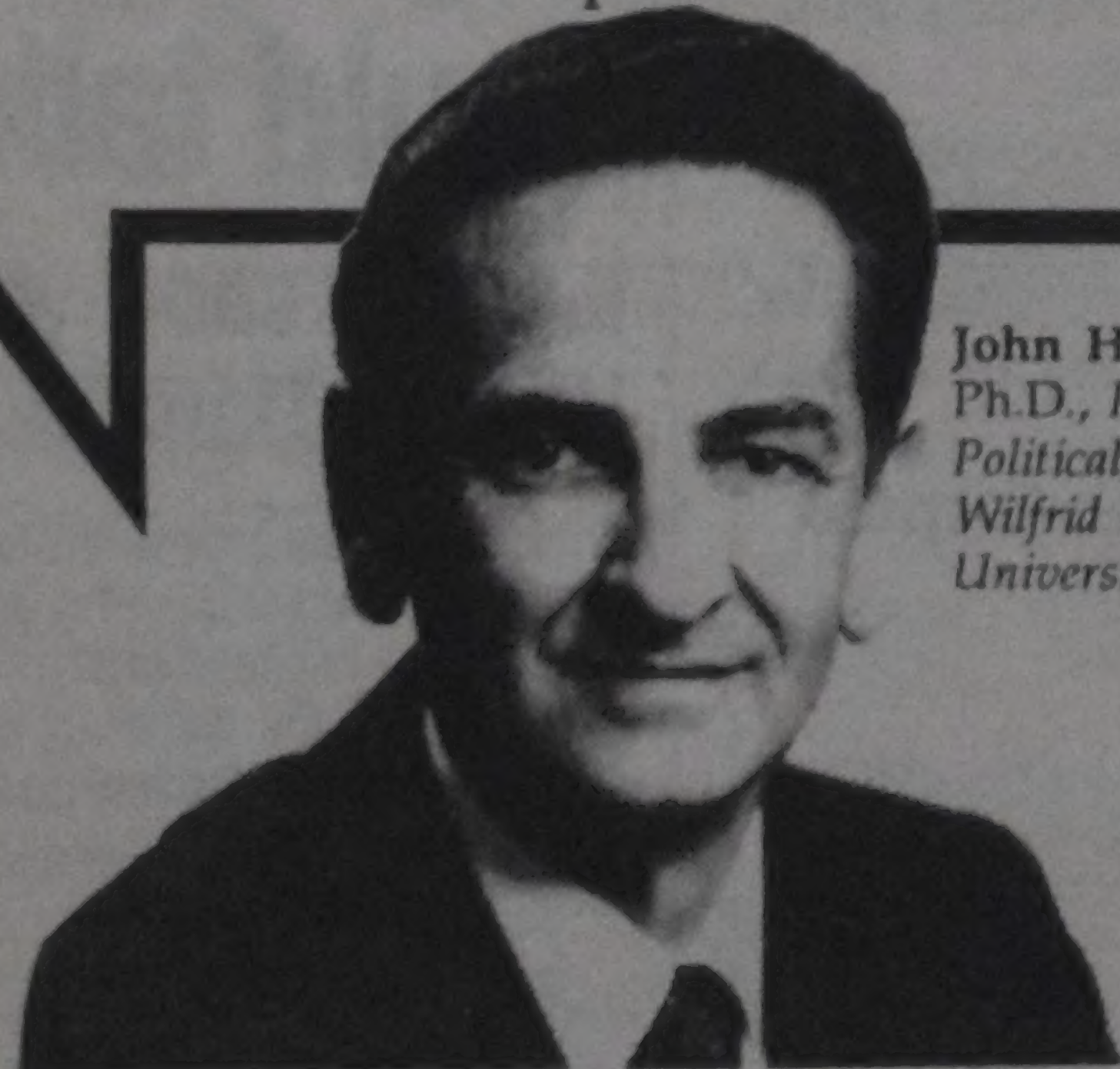
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John H. Redekop, Ph.D., Professor of Political Science, Wilfrid Laurier University, Waterloo



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Feature

Fiending

Joe Veltman

Yet another fad is sweeping across North America. But this one is far from harmless. *Crack*, a form of cocaine is the fashion in drug addiction. After a process which one can perform in the convenience of his or her own home, the cocaine comes out looking like little bits of cracked windshield; hence its name.

There is a book called *Crack: What You Should Know About the Cocaine Epidemic*, by Dr. Calvin Chatlos, the director of a hotline for cocaine information and help. In his book, Chatlos records an interview with young addicts undergoing rehabilitation.

One young person uses a very striking word to describe the desperate behaviour of a drug addict. He calls it *fiending*. *Fiending*, he admits, is the worst part of his crack addiction.

This makeshift word, of course, comes from *fiend*. The dictionary says a fiend is: 1. Satan, the devil; 2. any evil spirit; 3. a (devilishly) cruel or wicked person; 4. one who is hopelessly addicted to some (deadly) habit: an opium fiend; 5. one who is excessively

interested in some game, sport, etc.

Note the key words in these definitions: devil, evil, cruel, wicked, addicted, excessive.

Compulsion

It's not hard to anticipate, then, what fiending is. Crack users describe fiending as the all-compelling desire to obtain their drug, "You'll do anything for anyone to get it. You'll go anywhere and do anything," says one of them. Another says, "It's a devil coming out of you I think a devil took over my body."

If they live at home, addicts will lie to their parents about what they are doing. If their parents interfere, they will run away. The addict will steal money for crack. He or she will sell sexual favours to get the drug. One young person admits to slitting someone's throat for \$20.

In short, drug addiction is idolatry. In the words of the *Heidelberg Catechism* (Lord's Day 34), it is "having ... something in which one trusts, in place of ... the only true God" This false god exacts service which leads to the breaking of other command-

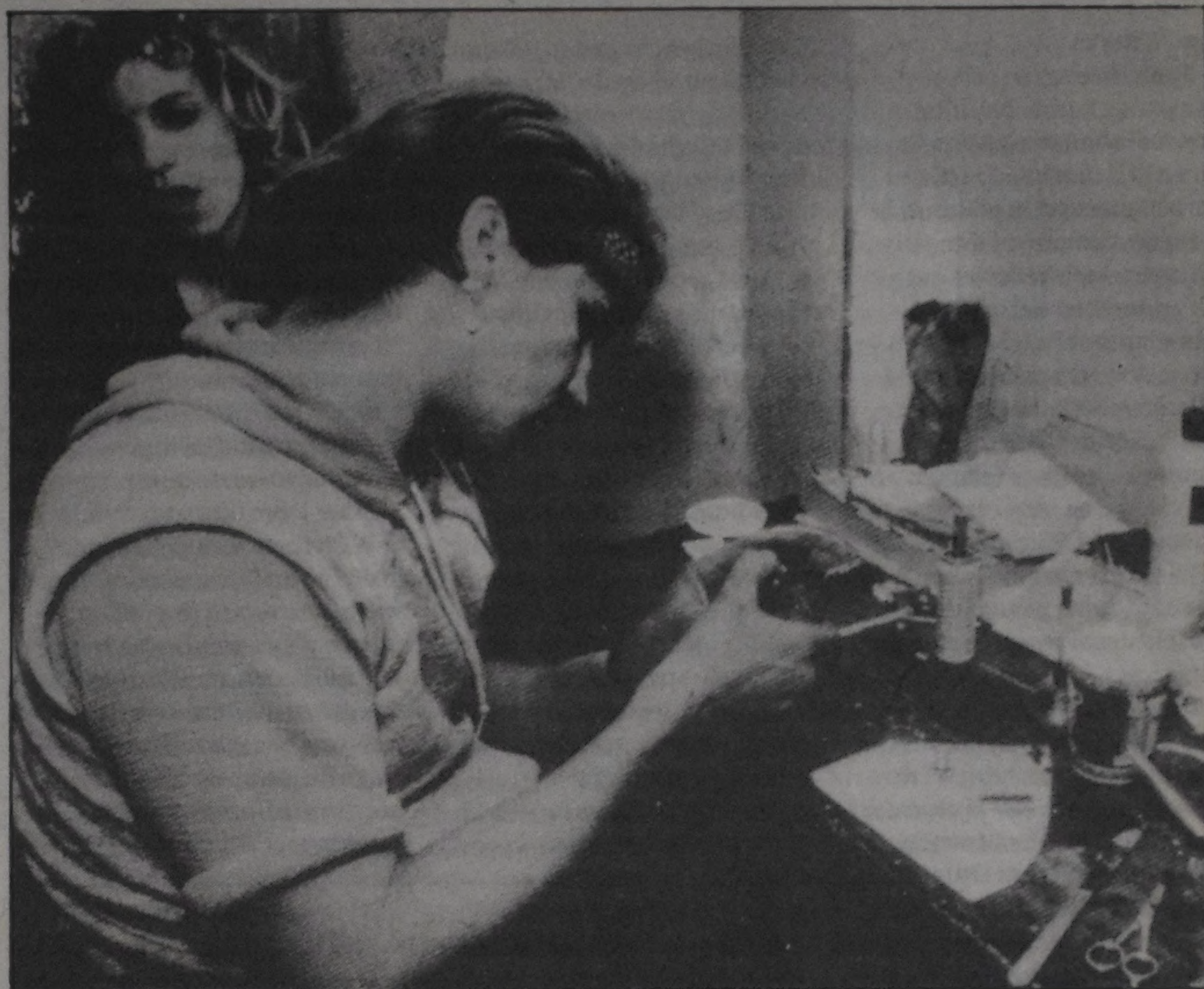


Photo: C.C. files

"After a process which one can perform in the convenience of his or her own home, the cocaine comes out looking like little bits of cracked windshield, hence its name, [Crack] ... Fiending ... is the worst part of ... crack addiction Addicts are not the only ones fiending."

ments. It creates bondage, a slavery far more total than the slavery of Israel in Egypt — a total service to the drug pusher. And it creates slavery to the power of the drug itself, which, god-like, lays down its own absolute laws. The drug addicts

become, as Paul writes in Galatians, "slaves to those who, by nature, are not gods." (Galatians 4:8) The drug addict becomes, ultimately, a servant of Satan.

The addict has a profane comfort. If one were to ask the

addict, "What is your only comfort in life and in death?" he or she could truthfully reply, "My only comfort in life and in death is that I am not my own, but belong, body and soul, to my faithless connection ..."

Continued on page 12 ...

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Feature

Bert Witvoet

John Rice is pastor of a Kingston church. Nothing unusual about that. What is unusual is that most of his parishioners are in prison. The Congregational Mission Church which he serves has a very poor membership attendance at its worship services for that reason. Only 15 or so meet from Sunday to Sunday. Most of them are former convicts or relatives of convicts. One member is a prison guard. The other 50 or so members are doing time in one of the nine penitentiaries that cluster around the city of Kingston.

It was Ron Dube, one of the "non-attending parishioners," who suggested to me that I do a story on John Rice. "I consider him one of a kind and strange," Ron wrote in a letter from Collins Bay Penitentiary. "I say 'strange' because he gives in ways that most people would not consider giving. He isn't the only one out there who attempts to help men and women when they are in prisons and when they are released, but he is unique in his ideas, beliefs and ways of accomplishing what so many others have failed to do."

It took a while for me to figure out what was so strange about John Rice. When I knocked on his door on Tuesday, Jan. 12, I was greeted by a fairly normal-looking individual. The house was an ordinary, suburban type of home and the furniture did not grab me as I walked past or sat down.

But then, appearances can mislead. There was something extra-ordinary about the house, the wall decorations and the furniture after all, but it took me a while to realize that.

Voluntary ministry

John Rice is usually referred to as Pastor Rice. He is a licenced minister, soon to be ordained. He is a man with an unusually strong sense of calling. He and his wife have been in the prison ministry for almost 10 years. John has never drawn a salary in this ministry and he does not solicit funds. Yet, he and Arlene, both 44 years of age, have managed to do more than survive while raising three children, the youngest now 14.

His own congregation cannot offer much in the way of remuneration. "They see me as their pastor, but the majority have a greater need than we do," said John. According to him, most of the support for his ministry comes from outside of Kingston. Most of the furniture and wall hangings I saw were donated some time during the ministry.

While talking to John, I got a taste of how he and his family make a living. We were interrupted by two telephone calls. One person said that he had bought vitamins for John

and another phoned to tell that she had purchased a used set of bathroom fixtures for the downstairs bathroom in the Rice house. These were friends that knew John's needs. But John looks upon it as God's way of keeping up his end of the faith business he is in. He was rather matter of fact about the calls, grateful, but not surprised and certainly not uncomfortable.

The bad "good" life

It wasn't always this way between John and God. There was a time that John was making his own way through life, not at all dependent on the Lord for task or sustenance. He was involved in the graphic arts industry, earning \$40-thousand plus a year, which in the '70s was a very good wage. He travelled far and wide, enjoyed many perks and engaged in white collar crime. "Fixing receipts?" I asked John.

That was only peanuts compared to some of the unethical things that I did. I deserved to be put in prison," he admitted.

But, although John and his wife were living well, neither one was happy. Both came to that realization and both turned themselves in to Christ on Monday night, Mar. 27, 1978. Three days later John was instrumental in leading two people to Christ: What else can a salesman do when he becomes a Christian?

At first, John tried two things at the same time... stay on in the graphic arts industry and spread the gospel for Christ. It didn't work. Although he had been fulfilled in graphic arts, all of a sudden this employment meant nothing to him. His employer

grew up in Cabbagetown, Toronto, then a lower-class district. John's father spent 45 years in prison and is or was an escaped convict. (John doesn't know whether he's still alive). His older brother has also done time in the provincial prison system. "I remember the police taking him out of the house, handcuffed," he said. "I was 15 then. I would have given anything to extricate my brother from that situation."

With these feelings lodged inside himself, no wonder John was not attracted to a prison ministry. In addition, his mind was filled with questions about this call to the ministry. In response he asked "How can I make this happen, I've never been in prison. No one will listen to me!" The answer came back, "It's already done!"

"How can I get all these men saved?"

"I will do it! — I will lead those to you that I know will hear my voice!"

"But how can I love these men, that have beaten and brutalized society?"

"Father forgive them, for they know not what they do."

Never forsaken

And so, the journey of faith started for John, Arlene and their three children. "We had nothing. No salary. We sold our home and 13 years of material acquisition, and purchased a motorhome. That was it." Using the motorhome as their base, they travelled around North America, through the United States and Canada. Visiting prisons and speaking in churches about prison ministry. Also they were seeking where the Lord wanted them to stay. One year later

recalled. But the fellow believers were very cool on their reception. "So, you're back," they said.

What had happened was that someone from the home congregation had visited the Rices in Florida when they were experiencing difficulties and were uncertain about what the Lord had in mind for them. They were in a valley, the valley of service but the person who visited them only looked at the fact that they were in a valley! "The report that came back to Newmarket was that we were out of God's will and that no one should support us anymore. Almost everyone bought into this lie. Our struggle did not fit their victorious doctrine. So many had turned against us." As a result our support had ceased at home and we came back to face some \$2,000 in unpaid bills. The cost for the trip itself was some \$10,000, and the Lord had met all those needs on the road, on a daily basis.

For six days the Rices sat in their motorhome, which was parked in a church parking lot in Newmarket. Then, one by one members stopped by and told them that the Spirit of the Lord had convinced them that they were wrong in judging the Rices. Within six days they had received \$2,000. But many of the congregation hated them even more. "This experience has been one of the biggest portions of the cross we have had to bear through the years," says John.

Grecian ministry

This going-for-broke-with-the-Lord experience has stood John Rice in good stead with the prisoners he visits almost every day of the week. He has told them, "I don't care if you leave prison with nothing. If you are faithful to the Lord, He will restore to you the years that the locusts have eaten. Jesus Christ will not be all you need until He's all you have."

Ron Dube thinks of John Rice as "another form of the seven that were chosen to deal with this" (a special problem in the Jerusalem church). He was referring to a passage in Acts 6 which the prison Bible study group John Rice brought me to that afternoon was studying. We discussed how the church in Jerusalem chose seven men full of the Holy Spirit to look after the needs of the Grecian widows, who were overlooked by the Aramaic-speaking Christians. Ron Dube can identify with the Grecian Jews. Born-again prisoners are not well served by the regular churches, he believes. It takes special people like John Rice, filled with the Holy Spirit, who dare tackle that work.

Not that Ron Dube glorifies the man. "I don't wish to make him sound like a saint," he writes, "because he has faults and has screwed up many times. That's what I like about

"Prison ministry is one of the most emotionally exhausting ministries there is."

resented John's new faith. John recalls how the Lord told him: "The next step is up to you. Today I lead you out." So, John resigned from his job. The next day, someone pledged \$200 a month to their ministry.

Averse to prisons

John was a member of a United Church in Sharon, Ont. There was also a small group of charismatics in this church. John first thought he might become an ordained United Church minister. "But the Lord told me it was not there." Then the pastor of a church in Toronto, that John visited, showed a film about prison ministry. Then at the end of the film the Lord spoke to him, "This is where I have called you to serve me." John's first reaction was, "No way." The thought opened emotional wounds to him.

One must know that John

they came back to their home town. They had travelled 20,000 miles by faith through 32 states in the U.S. and eight provinces in Canada. They finally ended up in Kingston, Ontario.

Throughout the years the Rice's experienced that they always had enough and never too much. People from all over sent money. Some did not know why they were sending it, except that the Lord had told them to. "The Lord never failed us once," John said, though there were times that it seemed as if He had.

Like the time they returned to Newmarket, Ont., and their home church in nearby Sharon, after their trip around North America. "We had so much to share, how God had led and provided. We were so excited about what the Lord had done for us; tears were streaming down our cheeks," John



A prison m



Top: John Rice at home with one of two family dogs. Witvoet, Ron Dube, John Rice and Larry Harvey had counselling.



ministry on all fours



Photos: Bert Witvoet and inmate Ron Dube

Centre: Ron Dube (l.) and John usually have a lot to share and discuss. Bottom: l. to r.: Bert and an informal chat near the front of the chapel inmates can come to for Bible study and

him. Though he has made mistakes (like all of us) he continues with his ministry. Many have quit, but he hasn't. I have known him for some time now and I've observed a wonderful witness for God. He cares and he tries. He has been hurt for it, but somehow I don't believe he would have it any other way. I think it would be more painful for him if he were not allowed to continue in his ministry to prisoners than the hurt he suffers because of the people out there who disagree with prison ministry."

The power of love

John Rice has found that his doubts about whether he could love "these men" have been fully removed. "God gave me the ability to share the gospel with those in prison. I have shared the Lord with some notorious men in prison. Because of God's love, I've no sense of repugnance or condemnation for those I have met behind bars. I believe the prisoners know it. The Lord has given me an overflowing love," said John without a trace of self-glorification.

He told of a prisoner who said to his face, "John, I hate you." John's response was, "Is it me that you hate, or the you that you see in me?" John has a simple theory, which he constantly puts into practice — "Everybody looks to be loved. Hatred is a coat of protection. Guards hate inmates and inmates hate guards. They feel safer that way. But the person we hate the most is ourselves. That's a great problem in this society. You cannot change this by cursing the darkness, you can light one candle!"

He told the story of the guard in his church who was saved in a tower overlooking a prison yard. The guard was scared. He was also angry with God, blaming him for all the things that were wrong in this world. One day while on his shift in the tower with all these emotions inside, he looked up and said, "I'm not sure about you, but if you're there, come into my life." The Lord did and all the fear and anger left him!

Draining ministry

"Prison ministry is one of the most emotionally exhausting ministries there is," says Rice. "A man has recently punched out his wife, another has killed his baby, and then they pour out their heart in remorse! But that's what I am here for. Not only to offer the solution in Christ, but also to listen to the path that led to the problem." John has been arrested, handcuffed, laid over the hood of a police cruiser and searched, while working and counselling with ex-inmates and escaped prisoners. John Rice does not back off. Any prisoner, released, escaped or still in custody can come to him.

The reason John makes

himself available to those in these circumstances is that he draws no line between them and other so-called "decent" people. "Sin is sin! As far as God is concerned it doesn't matter what side of the bars you are on, all sin separates us from him." For John Rice, being in prison is a universal condition. In his weekly television program *Broken Pieces*, which reaches out to the Kingston area (approximately 800 to 1,000 watch it at any given time) he appeals to all those who are in prisons of steel or prisons of circumstance.

It's a relaxed program that usually features Rice as the host. He often shares what the Lord has done in his heart or life, but always comes back to the scripture passage he wants to expound. January 1988 began the seventh year he has produced the program. He addresses questions like: who am I? Where am I? Why am I where I am? The program is watched by many in "prisons of steel" on Thursday nights and Sunday mornings.

Besides running a ministry, Rice publishes a bulletin called *In Prison* aimed at the church outside prison. It is in its second year of publication.

An unusual story

At the moment, too, John is putting a book on the computer which will be called *Follow Me*. It will be the story of the Rice family. In it the author wants to

"The Lord never failed us once."

record the struggle of a family which answered the call by God to follow where He leads, a family that took the Lord at his Word and found surprising answers to difficult problems through fervent prayer.

The book will, no doubt, tell the story of how 11-year-old daughter Lisa knelt in her father's empty bedroom closet to ask the Lord to provide the money to pay the rent for the house they had just moved into. Her father had told her earlier that day the Lord would provide it. When Lisa came home from school the money was still not there. But before Lisa was out of the closet, a lady had knocked on the side door and brought the money for the rent they needed that very day.

The woman's perspective

Arlene has always stood behind her husband in these matters, but she admits that she had her doubts about this faith life "a thousand times." For a woman it is more difficult to live in a house that had no furniture and to feed three children when there was hardly any food at times. She recounts one incident, on a Wednesday

when all they had that day in the refrigerator was half a pot of baked beans, an egg, three slices of bread and a little peanut butter.

"Before I was finished making lunches for the kids, I walked to the fridge, opened it, saw that it was almost empty. I remember thinking 'Lord, we could use some fruit and vegetables for our children.' My husband was in the bedroom where he had a small office. The telephone rang and he answered it. The call was from Jack Norton, a local Christian businessman, who has been a Barnabas to us these years. He said 'I feel that the Lord wants me to take you and Arlene out to lunch on Friday and after I will take you both and buy you some fruit and vegetables.' My husband thanked him, said goodbye and hung up. My husband then looked up and in his spirit said, 'Lord, we don't need the fruit and vegetables on Friday, we need them today.' He then came into the livingroom where I was and I asked who that was on the telephone. He said, 'Jack Norton,' and then explained what Jack had said. I began to cry because my husband didn't know what I had said standing in the kitchen looking into a bare refrigerator, only God knew! Then John told me what he had said to the Lord in needing the fruit and vegetables today and not on Friday. Moments later the phone rang. It was Jack Norton saying, 'I've got my paper work done and we can go today.'"

Arlene has, in the meantime, found a low-income job in a local department store. She wanted a bit more financial stability for herself. But she agrees that her husband's ministry should remain voluntary. Her faith is more firm now, she says. "I don't worry anymore. The Lord has always come through." Her husband never had much problem believing that same reason.

A strange man

Ron Dube was right about John Rice — he is a strange person. He's not at all like most of us cautious Christians, who prefer to see God's leading hand in the way we figure things out. But seeing that the prison ministry is such an unusual ministry, in that it meets people in the bottom of the barrel circumstances, it is probably a good thing that John Rice is so unorthodox in his giving and receiving ways.

Prisoners are very distrustful of half-hearted do-gooders. They need to see a ministry like that offered by the Salvation Army and by Rice's Congregational Mission Church, described by one prisoner as "finally a church which has jumped in on all fours." The Rices have experienced the cost and rewards of that kind of jumping in on all fours.

Fiending

... continued from page 9.

Consider the addict's words in light of the command, "You shall have no other gods before me." The Bible helps us understand the true nature of drug abuse: it is service to a false god and, ultimately, to the arch-fiend. One is reminded of the words of Ephesians 6:12: "Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."

But this can also be turned around. Our understanding of the awful force of drug abuse can help us understand the compelling power of other kinds of idolatry. Addicts are not the only ones *fiending*. Drug addiction would not be possible if there were no one willing to make a profit from

the drug trade. Such people let others destroy themselves for profit. For money too, people will break the other commandments and become the devil's servants.

Fiends can be respectable

Or, abusers are helped to an early grave by the "respectable" elements of our society. A recent TV special on runaways contained a scene of a middle-aged man in a Mercedes-Benz stopping for a young prostitute. For the sake of his obsession with sex, this "nice," prosperous man contributed to the destruction of a young woman. The pleasure of sex can become an idol. It too can be distorted to serve Satan.

Unmasking drug abuse gives a clue to recognizing the presence of false gods. You see,

drugs are "habit forming" in more ways than one. They form *all* the habits of the abusers. They shape people's *lifestyles*. So when you see this lifestyle formation going on, you know you are in the presence of a god. When you think of it like that you may be surprised at the variety of gods of which we have grown quite tolerant.

One of the definitions of a fiend is one who has an excessive interest in a sport. We might speak of a "football fiend" or a "hockey fiend." How many people spend Sunday after Sunday on sports instead of worship? How many players will engage in violence and profanity as "part of the game?" See how our recreations can shape our habits? Countless "respectable" citizens are "fiending" for the sake of

sports. Others of us may be television fiends, allowing the "habit" to become idolatry.

Understand this: such idolatry *begins* with God's good gifts. Drugs are a gift of God properly used to alleviate suffering. Sex is good; it is beautiful for a husband and wife to make love. Money is a blessing from the Lord. But when such gifts are abused, they can become idols, and their abuses turn into drug fiends, sex fiends or money fiends. God gave us time to rest, but when *that* becomes an idol, we become recreation fiends. Work is a gift, but we can become work fiends too — people who destroy their lives in their excessive drive to achieve.

Single-minded idolatry

This twisting of God's good gifts into idolatry is nowhere

more shockingly seen than in the perversion of worship itself. There has been a tremendous rise of the occult, an excessive interest in the spirit realm and Satan worship in our time. Of course, not even that is new. The *Heidelberg Catechism* warns against "magic and superstitious rites" in Lord's Day 34.

Idolatry is thriving as much today as it did in the days of Israel. There is cause to repeat Moses' warning to the Israelites, "Fear the Lord your God, and serve him only." (Deut. 6:13) Idolatry is still with us. In fact, it might well be argued that the intensity of idolatry is often greater now than in the days of Israel. It was not unusual in Old Testament times for a nation to have several gods. However, many modern "fiends" have the dubious distinction of a single-minded kind of Satanic monotheism.

One cannot commend the many fiends we described earlier, with their obsessive devotion. But in its own way this single-minded slavery has something to teach us. The person who is a "fiend" can rightfully take on the name of his or her master, the devil. Those who have one lord have singular devotion. So too, those who have only one comfort, Christ, can rightfully take on the name of their master, and be called Christian.

Written upon your hearts

The Christian is filled with the Spirit of God. His or her habits are formed by the eternal Word become flesh. Moses emphasized this every day, habit-forming character of faith:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands... write them on the doorframes of your houses and on your gates. (Deut. 6:5-8)

The drug culture exacts a total lifestyle. Christianity is no less a counter-culture, offering a complete way of life distinguished from all others.

When our hearts are set on Jesus, all of life is blessed. All that is twisted begins to be reformed, transformed to its original beauty. A re-styled life is a restored life, a taste of paradise in the new creation in Christ Jesus.

Joe Veltman is pastor of Riverside Christian Reformed Church, Wellandport, Ontario.

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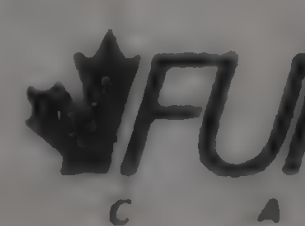
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DeWaal becomes seminary dean

Robert VanderVennen

ST. CATHARINES, Ont. — Dr. Sidney DeWaal has accepted an appointment to become academic dean and vice president of Gordon-Conwell Theological Seminary in Boston, announces president Robert E. Cooley. DeWaal will leave his position as pastor of Third Christian Reformed Church in Edmonton and start his new responsibilities July 1.

DeWaal will oversee the areas of faculty administration, admissions and registration, library, media services, continuing and extension education and the Center for

Urban Ministerial Education.

In his announcement, President Cooley said, "DeWaal brings both outstanding leadership gifts and extensive experience in ministry to carry forward the mission of Gordon-Conwell." An evangelical seminary founded over 100 years ago, Gordon-Conwell has been supported by Baptist churches for most of its history.

DeWaal's professional experience has been quite varied. He served as the first president of The King's College and was the principal person involved in setting up the



Photo: Courtesy GCTS
Dr. Sidney DeWaal

college. He was also chaplain at the University of Alberta, professor of psychology at Trinity Christian College in Illinois, psychotherapist, professor of religious studies at the John Calvin Seminary in Mexico City, and elementary school teacher and principal. He is a popular speaker and has written many articles.

DeWaal's wife Jan has also

been very active professionally in northern Alberta. She has been a psychotherapist and director of an interfaith counselling centre, and currently serves as the first full-time diaconal consultant for the Christian Reformed Churches in northern Alberta. The DeWaal's have two children.

RCA establishes first Asian-Canadian congregation

C.C. staff

VANCOUVER — Fookien Evangelical Church in Vancouver entered Classis Cascades of the Reformed Church in America (RCA) on Dec. 13, says a report in the Jan. 5 issue of *The Church Herald*.

Thirty-six Asian congregations have been established in the seven years since the founding of the RCA's Council

for Pacific and Asian-American Ministries. Fookien is the first in Canada.

Many of the 50 communicant members of the church are descendants of the RCA mission in the Amoy district of China. There is great growth potential since this is the only congregation in the Vancouver area to use the Fookien language, says *The Church Herald*.

For the time being...

Adrian Peetoom



What a pleasant train ride on a pleasant day. The speed of the Intercity Express from Paddington station made London feel small. In only a few minutes, 20 or so tracks had funnelled to two, and factories and houses had made way for meadows and plowed fields. The famous Thames River kept meandering back to the train tracks, carrying the occasional canal boat painted in vivid reds and blues. There was tea on the train, and coffee, brought by a solicitous waiter trained to make a North American visitor feel at home.

Above all, this visitor experienced the almost overwhelming anticipation of Oxford. Oxford! Home of a university so famous that a degree from elsewhere, even if harder-earned and more judiciously exploited for fame and fortune, could never match Oxford's for prestige.

Arrival at Oxford station was disappointing. The train slowed down, but no steeples and ivy-covered walls presented themselves before it stopped, seemingly in the middle of nowhere. The visitor's host was there, all smiles and welcome, and his little quaint motorcar seemed right for the occasion. The host explained that Oxford station was well out of town, and the visitor sat back to relax for the long ride to heaven.

Life would never be the same

But in 10 minutes the car stood in the middle of Oxford town. First then, a walking tour that took in the important spots: Handel's concert hall, churches, famous colleges with their quads, notable libraries, and even the residents of students and dons, empty just now before the start of a new academic year. The visitor drank it all in, knowing that life would never be the same.

Time for lunch — in a

restaurant or some quaint pub perhaps, with a loo in which the great minds of the past had relieved themselves. But no, the guest was taken to the dining room of the host's own Oxford college. In an anteroom hot coffee was served while introductions were made to a small number of other dons.

One thing became immediately clear: Oxford dons think all the time, and about foundational matters. They have no time to carefully consider clothing, for instance, but fling on an odd assortment of elbow patches, checks, colours, styles and periods. The oddest combination belonged to a ruddy-faced Pickwick figure who turned out to be that college's president. None of the dons spoke much. They merely looked and uttered an occasional phrase between sips of coffee, seemingly deep in thought about new formulations of old truths.

No easy lies

The visitor felt ill at ease. He was used to North American cocktail parties with their comfortable buzz of easy lies and constant re-groupings of talkers. But in this dark and rather smelly place conversation seemed difficult. It came no easier in the dining room around the heaviest table at which he had ever sat, and with the ugliest woman he had ever seen looking down on the diners from an enormous painting that occupied most of one wall. The host explained that the largest endowment for this college had come from that woman's husband centuries ago. The visitor nodded, pretending to understand, but feeling that open objection would result in being banished for good. Mum, perhaps, was the word.

Almost mum was the word, even if the food was better than the visitor had expected. Conversation around the

Visiting a stereotype

dinner table failed to flourish, and the visitor felt increasingly uncomfortable. Finally, in desperation, he addressed a don across the table.

"What is your particular academic specialty?"
"History."
"What period of history?"
"1844."
"What month are you at?"
"August."
"What was the weather like?"
"Very good. Lots of sunshine."

Typical Victorian?

Eventually the meal came to an end, and the visitor went back, first to London and then home. For years the conversation echoed in his head. Had he met a typical British Victorian character whose essence is satirized so constantly in British films and television? Had the don merely responded to the visitor's colonial ignorance and lack of substance? Or had all those people suffered from speech defects?

Some time later an obscure historical journal contained a solemn review of a book that contained a detailed history of the social reform movement called *Chartism* that flourished in England in the years 1840-48. Apparently 1844 had been a good year, for the bright weather of that summer had permitted many easily-organized open air meetings, and crowds had been substantial, promising the movement's eventual positive impact. Ah! That don was a historian. He *had been* deep in 1844, and the weather in August *had been* splendid.

Splendid! Comforting. For what is more important in Oxford: idle chit-chat at lunch, or deep thoughts about history?

Adrian Peetoom is an education writer and senior editor at Scholastic Books in Toronto.

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Note our new address: Calvinist Contact Publishing Ltd., 4-261 Martindale Rd., St. Catharines, ON L2R6P9	 <p><i>Congratulations to John and Paulina DeKok (nee Lavooy) who will celebrate their 50th wedding anniversary, D.V., on Mar. 3, 1988.</i></p> <p>Kruiningen Grimsby 1938 March 3 1988 "But if we walk in the light, as He is in the light, we have fellowship one with another." (1 John 1:7) With joyful hearts and thanks to the Lord for his faithfulness, we are happy to announce the 50th wedding anniversary of our parents and grandparents, JOHN and PAULINA DEKOK (nee Lavooy) Jack & Mary deKok; David, Alan, Debra, Brian — Kanata Herb & Jane deKok; John, Steven, Michael, Jennifer — Cambridge Rene & Dorothy deKok; Angela, Ron, Kevin — Ancaster Johanna Matthews; Kelly, Kevin — London Herman & Mary Vander Munnik; Pauline, Jeremy, Anna — Cambridge Open house: Fruitland Chr. Ref. Church, Mar. 5, 2 p.m. - 4 p.m. Best wishes only, please. Home address: 6 Walnut St., Grimsby, ON L3M 1M2</p> <p>Tzummarum, Bobcaygeon, (Fr.) Ont. 1948 March 4 1988 Congratulations to our parents and grandparents, JOHN and JANE BIEREMA (nee Kuiken) on their 40th wedding anniversary. We pray that God may be with you in the future, as He has been in the past. Congratulations and much love from: Nicolas & Manon Bierema; Stephanie Dale & Angie Swanick; Daniel All & Betty Barhi; Sabrina, Julia Jake Bierema; Jodie, Jason Rob & Ruth Forbes; Kelly Home address: R.R.#2, Bobcaygeon, ON K0M 1A0</p>	 <p><i>Congratulations to Pieter and Antje Hamming (nee Bakker) who will celebrate their 50th wedding anniversary, D.V., on Mar. 2, 1988.</i></p> <p>Elst Blyth 1938 March 2 1988 Psalm 125:2. With joy and thanksgiving to our Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents, PIETER and ANTJE HAMMING (nee Bakker) We pray that the Lord will continue to bless them and keep them in his care. Congratulations from your children, grandchildren and great-grandchild: Ko & Grace Hamming — Kitchener Peter & Tracy Keith Richard Anitta — Toronto Steven Marenie & Warner Koiter — Strathroy Annette — Quebec Marie & Mark Alward — Drumbo Nick Tina & Gerry Kromhout — Dunnville Neil Patty-Anne, Johann Pauline Nancy Jessica Anne & Cor Jongema — Millgrove Ellen Ian Audrey Wilma Hamming — Brantford Stephen Michelle There will be an open house Mar. 5, at Blyth Chr. Ref. Church, 2-5 p.m. Well wishes only, please. Address: R.R.#1, Auburn, ON N0M 1E0.</p>	<p>Kind, compassionate, 20-year-old woman, currently attending a Toronto-area college, wishes to correspond with or meet a young man with same qualities. Please send all inquiries to: Calvinist Contact, File #2483, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. <i>Established in 1967.</i></p> <p>Anniversaries</p> <p>Kornhorn Listowel 1948 February 20 1988 With thankfulness to God for his gracious love and faithfulness, we are happy to announce the 40th wedding anniversary of our parents and grandparents, LEO and BONNIE HOVIUS (nee Wierenga) Congratulations and love from: Shirley & John Wassenaar; David, Rick, Jim, Barbara — Murillo, Ont. Pat & Murray Koetsier; Andrea, Carolyn, Sharon, Jeffrey, Brenda, Kevin — Harriston, Ont. Jack & Anna Hovius; Cara, Alanda — Listowel, Ont. Home address: 3 Centennial Crt., Listowel, ON N4W 1K6</p> <p>1938 March 3 1988 It is with great thankfulness to God that we announce the 50th wedding anniversary of our parents and grandparents, JACOB and JANET KOETSIER (nee Matze) May the Lord bless you and keep you. Your loving children and grandchildren: Jack & Joanne Koetsier; Jack & Liz, Jeannette, James, Maurice, Juanita, Michael, Jeremy — Listowel Keith & Jean Koetsier; Paul, Jason — Ethel John & Janet Koetsier; Ian, Scott, Carrie — Clinton Rikki & Greg Eldridge; Brian, David — Stratford Murray & Pat Koetsier; Andrea, Carolyn, Sharon, Jeffrey, Brenda, Kevin — Harriston Open house will be held, D.V., on Saturday, Mar. 5, from 2:30 - 4:30 p.m., in the Palmerston Chr. Ref. Church. Home address: 7900 McLaughlin Rd., Apt. H301, Brampton, ON L6V 3N2</p>	<p>Jesus is the resurrection and the life (from John 11:25) Suddenly, in his infinite wisdom, the Lord called home on Monday, Jan. 25, 1988, FRANKLIN HERBERT LEM He was 34 years of age Dearly beloved husband of: Marcella Lem Dearly beloved father of: Nicole Paul Dear son of: Mr. and Mrs. George Lem — Malton, Ont. Dear brother of: Karen & James Chow — Mississauga, Ont. Dear son-in-law of: Henk & Tjitsche Wikkerink (nee Weenink) — Brampton, Ont. Dear brother-in-law of: Martin & Ellen Wikkerink — Brampton, Ont. Irene & Mark Armstrong — Mississauga, Ont. Paul Wikkerink — Brampton, Ont. Andre Wikkerink — Brampton, Ont. René Wikkerink — Brampton, Ont. Memorial service was held on Jan. 28, 1988, at Second Chr. Ref. Church, Brampton. Rev. P. Nicolai officiating. Interment in Meadowvale cemetery.</p> <p>March 2, 1911 January 15, 1988 The Lord took home into his eternal glory, our dear sister, FETJES IKKEMA (nee VanderMeer) Beloved wife of Wieger Sikkema. Belleville: W. & A. VanderMeer-Gorter S. & G. VanderMeer-Geertsma Bowmanville: D. & T. Posthumus-VanderMeer Holland: W. Vander Meer-Hummel O. VanderMeer P. & K. VanderMeer-Kuipers</p> <p>Anniversaries</p> <p>Ridderkerk, Finch, Netherlands Ont. 1948 March 4 1988 "Blessed is the man whose strength is in thee." (Psalm 84:5a) With joy and thanks to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents, HUIBERT and JEAN VAN GILST (nee de Bruin) We thank God for blessing us with devoted parents. We pray that God may grant you both many more years of happiness and blessings. Congratulations from: Jack & Margo Van Gilst; Matthew, Katrina, Benjamin, Luther — Finch, Ont. Renny & Bea Van Gilst; Stephanie, David, Timothy, Andrew, Daniel — Chesterville, Ont. Jim & Trudy Van Gilst; Jason, Darren — Calgary, Alta. Joyce Van Gilst & Luke Jackson (fiance) Open house will be held on Saturday, Mar. 5, 1988, from 2 p.m. - 4:30 p.m. at the Laprade Centre, Chesterville, Ont. Home address: R.R.#1, Finch, ON K0C 1K0</p>		
<p>Thanks</p> <p>DYKSTRA: Clarence and Sya wish to thank their children and friends for the many cards and best wishes for their 35th wedding anniversary.</p> <p>WYNIA: It is impossible to write you all, who have sent me cards and telephoned me, with the passing away of my husband George. Thank you all, and especially my friends in Bloomfield, Ont., for your Christian love and concern. Mrs. A. Wynia</p>	<p>Births</p> <p>BURT: Max and Johanna (nee Van Alphen) thank the Lord for the precious gift of a beautiful healthy daughter, STEPHANIE ANNE, first child, born on Jan. 18, 1988, weighing 7 lbs. ½ oz. Fourth grandchild of John and Anne Van Alphen of Guelph. Sixth grandchild of Ed and Elda Burt of Manitoulin Island.</p> <p>HOFTYZER: Gerard and Bernice rejoice in the birth of their first son, DARRYL JAMES, on Jan. 30, 1988; weighing 7 lbs. 15 oz. Darryl is the first grandchild for Mr. and Mrs. Hilbert Rumph of Drayton and the ninth grandchild for Mr. and Mrs. Ralph Hoftzyer of Moorefield.</p>	<p>Marriages</p> <p>WIERENGA-STRONKS: We, Hielke and Alice Wierenga and John and Wilma Stronks, are pleased to inform you of the marriage of our children GAY DONNA and JOHN EDWARD which took place on Jan. 23, 1988, in the Second Chr. Ref. Church of Brampton, with Rev. Peter Nicolai officiating. John and Gay are residing at: 243A Brock St., Kingston, ON K7L 1S3</p>	<p>Business Opportunity</p> <p>Lawn-spray business for sale Well-established lawn-spraying franchise for sale in the Niagara Peninsula. Excellent opportunity for owner/operator. Protected territory: St. Catharines, Niagara Falls, Fonthill and surrounding areas. Now is the time to buy; cash flow starts in February with pre-booked payments. Financial statements available to serious inquiries. Owners have too many other interests. Call: (416) 892-5350 or (416) 892-2659.</p>	<p>Real Estate</p> <p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>Business</p> <p>Income Tax Preparation T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 19 years experience. MRS. A. VANDENHAAK (416) 563-8635</p>	<p>See page 17 for advertising deadlines</p>

<p>Teachers</p> <p>Edmonton Christian Schools</p> <p>Applications are now being accepted by our school system for the 1988/1989 school year. Interested parties are invited to apply for all divisions. The Edmonton Society for Christian Education operates four schools offering grades K-12 to almost 1,000 students. Applicants should be able to articulate a Christian philosophy of education, hold a degree in education and be able to meet Alberta certification standards.</p> <p><i>If you are interested, please send your application to the address below. (One application is sufficient for all four schools)</i></p> <p>Mr. P.C. Prinsen 13470 Fort Rd., Edmonton, AB T5A 1C5 (403) 475-2818</p>	<p>Teachers</p> <p>Chilliwack Christian School</p> <p>invites applications for a TEACHING PRINCIPAL</p> <p>position beginning September 1988.</p> <p>This school provides Christian education from K-7 for 113 interdenominational students. We seek a person with a strong Christian commitment. A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.</p> <p><i>Please submit application and resume to:</i> Mrs. Grace Post Education Committee c/o Chilliwack Chr. School Box 161, Chilliwack, BC V2P 6H6 Home tel.: (604) 792-6380</p>	<p>Teachers</p> <p>AGASSIZ, B.C.: Agassiz Chr. School invites applications for the school year 1988/89 for the following position(s): one definite primary position; one possible part-time position in Kindergarten, administration relief, and French. Candidates with French and music will be given preference. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, BC V0M 1A0. School tel.: (604) 796-9310; home tel.: (604) 796-3209.</p> <p>COBOURG: Northumberland Chr. School will need an experienced teacher for the primary grades, beginning in Sept., 1988. Send application and a statement of philosophy to: Mr. Henry Lise, Principal, R.R.#5, Cobourg, ON K9A 4J8; ph.: (416) 372-8766. Consider joining a culturally-aware community in a "school with a difference" that is "child-oriented, teacher-directed, Christ-centred and community-supported."</p>	<p>Teachers</p> <p>AYLMER: Immanuel Chr. School invites applications for possible openings in all grade levels. Preference will be given to experienced applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate), music and special education. Send letter of application and resume to: Andy Vanderploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p>BELLEVILLE: Quinte Chr. High School requires a music teacher (vocal and instrumental) for September 1988. This is a full-time position. Some teaching, in an area other than music, will be required. Send letter, resume and any pertinent documentation to Quinte Chr. High School, 289 Pinnacle St., Belleville, ON K8N 3B3</p>	<p>Teachers</p> <p>BOWMANVILLE: Due to recent growth, Knox Chr. School will require two teachers for Sept., 1988, one primary and one junior/intermediate level. Strengths in French, music or computers would be an asset. We also have a possible opening for part-time music (could be combined with other subject areas). Please forward letters of inquiry and resumes to: Mr. W.M. Helmus, Principal, Knox Chr. School, R.R.#1, Scugog Rd., Bowmanville, ON L1C 3K2. Phone: (416) 623-5871.</p> <p>BRAMPTON: John Knox Chr. School invites applications for openings in the primary grades including junior kindergarten for September 1988. Interested applicants, please send resume and/or inquiries to: Mr. I Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: (416) 457-7250.</p> <p>BRESLAU, Ont.: Woodland Chr. High School invites applications for a possible opening in Senior physical sciences, Sept., 1988. This would include OACs in physics and chemistry. Correspondence to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0; (519) 648-2771.</p>
<p>Help Wanted</p> <p>clac Christian Labour Association of Canada</p> <p>We would like to hear from female or male applicants who are interested in a career in labour relations as a REPRESENTATIVE</p> <p>CLAC has one current, and one future vacancy for persons who are self-motivated, can work independently, as part of a growing team of staff, and who like dealing with people. Administrative skills are an asset. CLAC provides full training, and remuneration includes an excellent benefit package.</p> <p><i>Direct inquiries and applications to:</i> Ed Vanderkloof, Executive Secretary 821 Albion Rd., Rexdale, ON M9V 1A3 Telephone: (416) 744-2340 (or one of CLAC's regional offices.)</p>		<p>Help Wanted</p> <p>Mutual Support Systems invites you to consider an opportunity for service in a Christ-centred program for children, ages 9-18, with emotional and behavioural problems. This family model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Phone: (416) 386-6461.</p> <p>Van Eck Greenhouses, Water-down, has an opening for general greenhouse work. Starting time: as soon as possible. If interested, please call us at: 416-689-5100.</p> <p>Wanted: Person for light greenhouse work in a cut-mum operation located in central Niagara. Please call (416) 892-3657 or (416) 892-2291 for details.</p> <p>Interested in running a dairy farm? The farm has a 50-cow, pure-bred Holstein herd, new farm buildings and modern house. Applicants must be able to make their own decisions in all aspects of herd management. For more information call Drumbo, (519) 463-5502.</p> <p>Nursery Position Expanding wholesale container nursery is looking for self-motivated people. Experience is not necessary. Opportunity to advance and full-time employment for the right persons. Salary and benefits commensurate with experience. Send detailed resume and salary history to: Willowbrook Nurseries Inc., P.O. Box 100, Fenwick, ON L0S 1C0 or call 416-892-5350.</p> <p>Wanted: Truckdriver with class "A" and "D" license, preferably 25 years or older, to operate a cement block boom truck in the Niagara Peninsula. Call after 6 p.m. 416-957-3663.</p>		
<p>Teachers</p> <p>Medicine Hat Christian School</p> <p>invites qualified persons to apply for the possible opening for the position of principal</p> <p>commencing August 1, 1988. In addition, we have an opening for Grade 1 and 2. Medicine Hat Christian School is a growing, interdenominational Christian school, has new facilities, 135 students and is in its sixth year of operation.</p> <p>Letter of inquiry or application can be sent to: Mr. William Slofstra, Principal 68 Rice Dr. S.E. Medicine Hat, AB T1A 7E4 Tel: (school) 403-526-3246 (home) 403-526-7192</p>	<p>Real Estate</p> <p>We are too diversified! <i>We must sell our farm!</i></p> <p>Approximately 25 acres of tile-drained land in apples, pears, peaches, some strawberries and raspberries. Newly-renovated five-bedroom homestead with in-ground swimming pool. Second house on property is a newly-renovated two-bedroom home.</p> <p>There are two new coolers with 5,000 bushel capacity each, one 2,000 bushel capacity cooler and a new equipment shed. Good gross. Established clientele. This is a river-bordering property close to CRC, Christian elementary school, Christian high school and Redeemer College.</p> <p><i>For more information apply to:</i> REDEEMER FARMS Box 275, Smithville, ON L0R 2A0 Phone: (416) 957-7015 or (416) 957-7085</p>			<p>Help Wanted</p>
<p>Real Estate</p> <p>VANDERGROOT REALTY INC.</p> <p>Let Vandergoot Realty send you an information package of any destination in North America you wish to move to through our All Points Relocation Service.</p> <p>519-672-9970</p> <p>RELOCATION SERVICE OFFERED WITH AFFILIATES ACROSS CANADA & USA</p> <p>Serving London, Ontario and surrounding area</p>		<p>CALVIN COLLEGE</p> <p>The Education Department invites applications for a faculty appointment beginning September 1, 1988. Doctorate preferred. Candidates should have expertise in Educational Psychology and Early Childhood Education as well as elementary or secondary teaching experience. Responsibilities will include supervision of student teachers. Calvin College seeks faculty who affirm the Christian faith as expressed in the Reformed creeds. Deadline for applications is March 10, 1988, or until filled. Applications from North American minorities are encouraged.</p> <p><i>Send letter of application and vitae to:</i> Dr. Gloria Goris Stronks Chairperson, Staff Development Committee Education Department Calvin College, Grand Rapids, MI 49506 CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER.</p>		
<p>VANDERGROOT REALTY INC.</p> <p>Let Vandergoot Realty send you an information package of any destination in North America you wish to move to through our All Points Relocation Service.</p> <p>519-672-9970</p> <p>RELOCATION SERVICE OFFERED WITH AFFILIATES ACROSS CANADA & USA</p> <p>Serving London, Ontario and surrounding area</p>		<p>The Northern Alberta Diaconal Conference in co-operation with CRWRC requires a full-time DIACONAL CONSULTANT on or before May 15, 1988</p> <p>Responsibilities: Enable the diaconates and churches to effectively respond, with Christ-like compassion, to the needs of people in the church, in the community and in the world.</p> <p>Qualifications: Verbal and written communication skills; ability to equip and train; program development skills; self-motivation.</p> <p><i>Send resume to:</i> John Feddes 7628 - 153 St., Edmonton, AB T5R 1N4 or contact him for more information at 487-2648 Deadline March 31, 1988</p>		

Classifieds/Events

<div><p>Teachers</p><p>DUNDAS: Calvin Chr. School invites applications for a definite half-time position in special education to replace a teacher on a 1-year leave of absence. Also a possible vacancy in the Junior grades. Ability to teach French and music an asset. Forward resumes to Mr. J. Zondag, Principal, Dundas Calvin Chr. School, R.R.#2, Dundas, ON L9H 5E2. Tel. (school) 416-627-1411; (home) 519-647-2853.</p><p>HAMILTON: Calvin Chr. School. The education committee invites applications for a definite vacancy in the junior grades and possible vacancies in the primary division. Forward complete resume to: W.H. Hultink, Principal, Calvin Chr. School, 547 West 5th St., Hamilton, ON L8C 3P7. For information call: (416) 386-2645.</p><p>HOUSTON, B.C.: The Houston Chr. School, located in north central B.C. has a Grade 1 teaching position open. We also require a teacher for the Junior Secondary program (grades 7 through 10) with ability to teach science and math. Teaching duties commence Sept., 1988. Inquiries should be directed to the principal, Mr. H. Fritschy at (604) 845-7736, Houston Chr. School, Box 237, Houston, BC V0J 1Z0.</p><p>JARVIS: Due to increased enrolment Jarvis District Chr. School invites applications for the following full-time positions, effective September 1988. Kindergarten (2 classes) Grade 3 & remedial (about 50% each) Grade 7 There is also a possible opening at the Grade 4 level. An ability to teach music and/or French as well as a background in computers may be considered an asset. Qualified applicants please send your letter of application, resume and inquiries to: Garry Glasbergen, Principal, Jarvis District Chr. School, R.R.#1, Jarvis, ON N0A 1J0. School tel.: (519) 587-4444; home tel.: (519) 587-5374.</p><p>LONDON: London District Chr. Secondary School invites applications for possible openings in the areas of visual arts/drama, bible and math for the 1988/89 school year. Please send all letters of application and resumes to Henry Kooy, Principal, London District Chr. Secondary School, 24 Braesyde Ave., London, ON N5W 1V3; tel.: (519) 455-4360.</p><p>NEWMARKET: Holland Marsh District Chr. School invites applications for half-time or full-time positions in the primary and intermediate grades for the 1988/89 school year. Ability to teach French will be an asset. Please send inquiries to Mr. H. Vander-Vecht, Principal, R.R.#2, Newmarket, ON L3Y 4V9. Phone: (416) 775-3731 (school) or (416) 775-2645 (home).</p><p>ORANGEVILLE: The Orangeville Chr. School is receiving applications for qualified teachers for a definite Grade 5/6 position and possible positions in Grades 1 through 4. Please write or call Mr. A. Bakker, Orangeville Chr. School, P.O. Box 176, Orangeville, ON L9W 2Z6 or (519) 941-3381.</p><p>Grade 3/4 Kindergarten — to 70% Remedial/enrichment — 30-50% for 1988/89 Ottawa Christian School invites suitably qualified individuals to submit applications for the advertised positions to: Wm. A. Van Dyk, Principal, Ottawa Chr. School, 2101 Benjamin Ave., Ottawa, ON K2A 1P6.</p></div>	<div><p>Teachers</p><p>PETERBOROUGH: Rhema Chr. School is a vital and growing non-denominational Christian school, set up to serve the Christian community in the Peterborough area. The Education Committee solicits teacher applications for an opening in Grade 3 & 4 commencing Aug. 1, 1988. Deadline for applications is Mar. 15, 1988. Please send resume and request for application forms to: Mr. Ray Hendriks, Principal, or phone (705) 743-1400.</p></div>	<div><p>Teachers</p><p>RED DEER, AB: The Red Deer Chr. School invites applications for possible openings in junior high, intermediate and primary grades. Expertise in one or more of the following areas will be considered an asset: social studies, art, phys. ed. and/or music. Direct all inquiries to: Mr. R. Duggan, Principal, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5795.</p></div>	<div><p>Teachers</p><div><p>Calgary Christian School invites inquiries and applications for teaching positions in elementary grades (possibly grades ECS — 1 & 5) and secondary specializations (language arts — 1 yr., French, home economics, possibly art, biology and chemistry). Two schools are operated by the Calgary Society for Christian Education. The South school (K-5) presently has 39 students and the West school (K-12) has 339 students. Please send inquiries, resumes and applications to: Jack VandenBorn at 2839 - 49 St. S.W., Calgary, AB T3E 3X9 School phone: (403) 242-2838</p></div></div>	<div><p>Teachers</p><div><p>Toronto District Christian High School invites applications for the following positions: Senior English Instrumental music Mathematics Computer studies Accounting Please send applications and resumes to: Mr. W. Barneveld, Principal 7900 Kipling Ave. Woodbridge, ON L4L 1Z5 Phone: (416) 851-1772</p></div></div>	<div><p>Teachers</p><div><p>Duncan Christian School Duncan, BC invites applications for a teaching principal for the 1988/89 school year for a new high school, grades 8-11, with Grade 12 to be added in 1989, D.V., Separate building presently under construction. Student enrolment is 45-50, with a teaching staff of four. Applicants should have previous administrative experience and preferably a math/computer science teaching area. Knowledge in implementation of industrial arts program would be an asset. We are looking for a principal who can give leadership in Christian perspective in an inter-denominational setting. Applicants are also invited for an intermediate teacher for the 1988/89 school year for a vacancy due to expansion. Ability to provide leadership in music education will be an asset. Possible openings may occur in Kindergarten (part-time), secondary English and secondary social studies. Applicants should send resume to: Mrs. Rose Bakker P.O. Box 844, Duncan, BC V9L 3Y2 Phone: (604) 746-5537</p></div></div>	<div><p>Teachers</p><div><p>The Society of Christian Schools in British Columbia invites applications for the position of Education Co-ordinator/Consultant This is a half-time position for the 1988-89 school year. The task of co-ordination/consultation will be shared with the present co-ordinator and will involve some of the following tasks depending on the expertise of the successful applicant: • school program co-ordination and evaluation • school, classroom and school board consultation • curriculum co-ordination, development, and implementation • government relations • general promotion of Christian education • office administration The successful applicant must have experience in Christian schools, an acquaintance with CSI Christian schools, indicate a desire to grow professionally, and assist Christian schools in their development. The SCSBC office is located in Langley, British Columbia, in the greater Vancouver area. Salary will be commensurate with qualifications and experience. The SCSBC is an organization presently serving 35 schools, many of which belong to Christian Schools International (CSI). Send letters of application, curriculum vitae, and a statement of philosophy of Christian education to: Society of Christian Schools in British Columbia 4762 - 207A St., Langley, BC V3A 6N9 For more information, contact John Vanderhoek at (604) 530-4600</p></div></div>
	<div><p>Qualified Teachers Required for September, 1988 English, history, math, french. Full or part-time. Mature Christians with ability to integrate faith and subject matter. Good salary and benefits package. Apply: D. Maggs, Principal REDEEMER CHRISTIAN HIGH SCHOOL 900 Merivale Rd., Ottawa, ON K1Z 5Z8 (613) 722-1175</p></div>	<div><p>Fraser Valley Christian High School has a part-time music position and a one-year, full-time French position available. In addition, we have possible openings in learning assistance, library, industrial education, biology and chemistry. All positions will be for the 1988/89 school year. Please send resumes to: Al Boerema, Principal Fraser Valley Christian High School 15353 - 92 Ave., Surrey, BC V3R 1C3</p></div>				
	<div><p>Willowdale Christian School needs a teaching principal WCS serves the Christian community of northern Metro Toronto and seeks a leader, committed to quality Christian education from a Reformed, biblical perspective. Please submit application and resume to: Willowdale Christian School attention: Mr. A. Ben Harsevoort 60 Hilda Ave., North York, ON M2M 1V5 Tel. (416) 222-1711</p></div>	<div><p>Lethbridge, Alberta Immanuel Christian School is now accepting applications from prospective teachers for the following positions: High school — science, English, social studies Junior high school — social studies, physical education, industrial education Elementary — Grade 3, special education Please forward all letters of inquiry to: Mr. H. Konynenbelt, Principal 802 - 6th Ave. North, Lethbridge, AB T1H 0S1 Tel. (403) 327-4223</p></div>				
	<div><p>Calvin Christian School in Drayton has openings for a teacher in the Junior Division and for a Kindergarten teacher for the 1988-89 school year. The ability to teach French is a requirement. Minor or major in music and/or phys. ed. and/or art will be regarded as an asset. We also have possible openings for two teachers in the primary division. Calvin Christian School is a growing school (approximately 170 students) in a small community with great possibilities, northwest of Kitchener. Please send requests for an application form to: Mr. A.J. Vanderstoel, Principal c/o Calvin Christian School, Box 141, Drayton, ON N0G 1P0 Telephone: (519) 638-2935 (school) — (519) 638-3606 (home)</p></div>					

Teachers	Teachers	Teachers	Teachers	Events
<p>ROCKY MTN. HOUSE, ALTA.: Rocky Chr. School will have definite openings in Grade 1, Grade 2 and Grade 3. Required abilities include: able to handle an interdenominational setting, team work, work centres in math and language arts. Also, there is a possible opening in junior high. Abilities in science, math, P.E., and English an asset. Join a growing, caring community of 200 kids and teachers. Send for an application form and your resume to Box 669, Rocky Mtn. House, AB T0M 1T0.</p> <p>SARNIA: Lambton Chr. High School requests applications or inquiries for a teacher of Physical Education (3 courses) and (3 courses) in intermediate general level Mathematics, Science and Consumer Education. This is a one-year position to replace a teacher who will be on a sabbatical for the 1988-89 school year. Also needed: 1 teacher for Math/Computer. Please submit applications including resume, academic manuscript and references to: Mr. W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3; telephone: (519)337-9122.</p> <p>S RATFORD, the Festival City: Primary teacher Stratford is NOT your average Ontario city. If you are prepared for the challenge of a multi-grade classroom in a vibrant Christian school and community, we wish to talk to you. Send your transcript and resume to: Peter VanManen, Principal, Stratford District Chr. School, R.R.#1, 130 Huron Rd., Sebringville, ON N0K 1X0</p>	<p>STRATHROY: John Calvin Chr. School, Strathroy, will require a part-time French teacher with a possibility for some principal relief (total approximately 48% time) for the 1988-89 school year. Please forward all letters of inquiry to: Mr. H. Wiersema, Principal, John Calvin Chr. School, 48 York St., Strathroy, ON N7G 2E3</p> <p>TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in K-7 for the 1988/89 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities. For further information please contact: Frank Voogd, Principal, Centennial Chr. School, 3602 Sparks St., Terrace, BC V8G 2V6. Tel.: (604) 635-6173.</p>	<p>WILLIAMSBURG, ON: Timothy Chr. School is inviting applications for openings at the Grade 3/4 and 5/6 levels for Sept., 1988. Please address all applications to: The Principal, Timothy Chr. School, Williamsburg, ON K0C 2H0. Tel.: (613)535-2687.</p>	<p>WOODSTOCK: For the 1988/89 school year, we will be in need of a teacher for Grade 3, as well as a qualified, preferably experienced, special education teacher with proven organizational skills. Strengths in French and/or music will be an asset for both positions. We offer pleasant working conditions in up-to-date modern facilities. Direct your resume or inquiries to the principal, John Knox Chr. School, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8. Phone: (519)539-1492.</p>	<p>Church news</p> <p>Christian Reformed Church</p> <p>Accepted — to Bethel, Waupun, Wisconsin, Rev. Adrian Dieleman of Bethany, Fenwick, Ont.</p> <p>Due to space limitations, Calendar of Events and the crossword puzzle will not appear this issue. They will return next week.</p>
	<p>Events</p> <p>Celebrating 25th Anniversary Timothy Christian School of Williamsburg, Ont. (K0C 2H0) is anticipating celebrating its 25th anniversary on May 27-29, 1988. All former students, their parents, and former teachers are invited to celebrate with us. Please keep these dates open for this occasion. More information will follow in a later advertisement.</p>		<p>Events</p>	
	<p>Events</p> <p>Inauguration ceremony for full professorship and public address by Dr. John Boersema Professor of Business, Redeemer College “Christian Perspective on Free Enterprise: End or Means?” Redeemer College Auditorium Hwy. 53, Ancaster, Ontario Friday, March 11, 1988, 8 p.m. For more information call 416-648-2131 <i>Informal reception to follow</i> <i>Free admission.</i></p>			

The Dutch

7 (musical supervisor Loek v.d. Leeden)

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IN CONCERT

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ANCASTER, ONTARIO
APRIL 2, 1988, 8:00 P.M.

Tickets \$10.00
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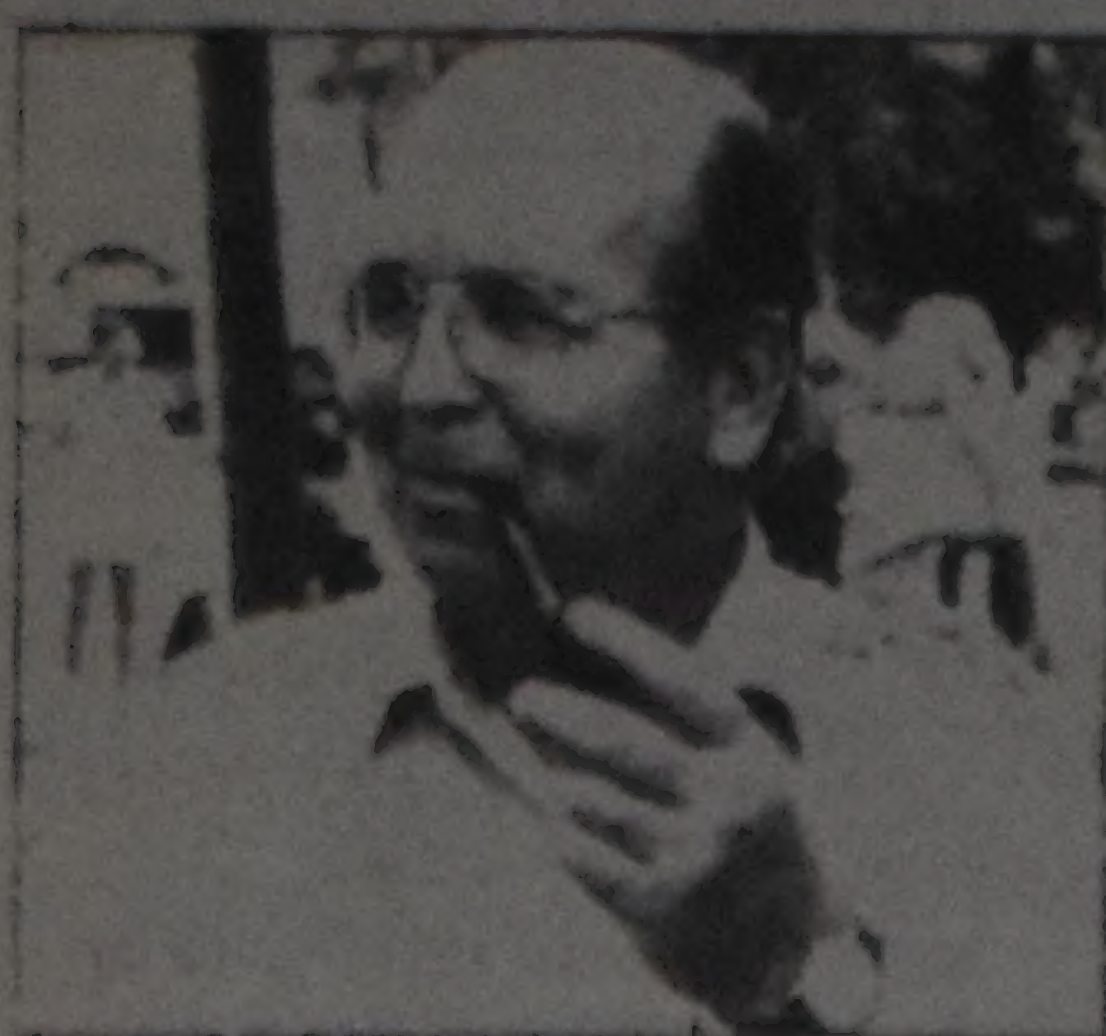
We invite you to attend a presentation in your area:

<p>Monday, February 29, 7:30 p.m. Bethel CRC Newmarket, 333 Davis Dr.</p> <p>Tuesday, March 1, 7:30 p.m. Immanuel CRC Brampton, 63 Church St. E.</p> <p>Wednesday, March 2, 7:30 p.m. Georgetown CRC Georgetown, Trafalgar Rd.</p> <p>Thursday, March 3, 7:30 p.m. First CRC Barrie, 33 Shirley Ave.</p>	<p>Friday, March 4, 7:30 p.m. First CRC Orillia, 50 Fitton's Rd.</p> <p>Saturday, March 5, 7:30 p.m. Ebenezer Cdn. Reformed Church Burlington, 607 Dynes Rd.</p> <p>Sunday, March 6, 6:30 p.m. Bayview Glen Alliance Church Thornhill, 300 Steeles Ave. E.</p> <p>Monday, March 7, 7:30 p.m. Faith CRC Burlington, 2265 Mountainside Dr.</p>	<p>Tuesday, March 8, 7:30 p.m. London Christian S.S. London, 24 Braesyde Ave.</p> <p>Thursday, March 10, 7:30 p.m. Redeemer College Ancaster, 777 Highway 53 East</p> <p>Friday, March 11, 8:00 p.m. Riverside CRC Wellandport, Wellandport Rd.</p> <p>Saturday, March 12, 7:30 p.m. Covenant CRC St. Catharines, 278 Parnell Rd.</p>	<p>Sunday, March 13, 7:00 p.m. Scott St. M.B. Church St. Catharines, 339 Scott St.</p> <p>Monday, March 14, 7:30 p.m. Clarkson CRC Mississauga, 1880 Lakeshore Rd. W.</p> <p>Tuesday, March 15, 8:00 p.m. Ebenezer CRC Jarvis, Hwy. 3, ½ mi. E. of Jarvis</p> <p>Wednesday, March 17, 7:30 p.m. Mountainview CRC Grimsby, 275 Main St. E.</p>	<p>Friday, March 18, 7:30 p.m. Hebron CRC Whitby, 407 Cawthra St.</p> <p>Saturday, March 19, 7:30 p.m. Port Perry Baptist Church Port Perry, Hwy. 7A, E.</p> <p>Sunday, March 20, 6:30 p.m. Grace Church Newmarket, 221 Carlson Dr.</p>
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A celebration offering to bring God's Word to the growing church in China will be received!

Dutch



Moeder Griet zit verbijsterd naar de deur te kijken die buurman Adema net met een fikse knal achter zich dicht sloeg. Waarom was hij nu ineens zo boos geworden?

Maar ze werd ook wel wat tureluurs van Adema's neerslachtig gepraat. Somber had hij beweerd, dat het nu wel niet meer zo lang zou duren dat de kerk uiteen zou vallen. De ware kerk zou blijven voortbestaan als een kerk met mannen als ouderlingen en dominees, maar daarnaast zou er een kerk komen met mannen en vrouwen in de kerkeraad en dan nog een kerk die in het Pentecostalism-hoekje zou schuilen, tot de wederkomst des Heren. Adema zei dat het tijd werd dat deze groepen elkaar niet meer "botherden."

Moeder Griet had hem toen op haar gezin gewezen. Daar had je toch ook een verscheidenheid in karakters, gaven en emoties. Als de Kersttijd arriveerde, wilden ze allemaal weer graag bij elkaar komen, bij Moeke thuis. De kerk behoort net als het gezin een unit te zijn, had ze Adema verteld. Heimelijk had ze gedacht: waar haal ik die wijsheid toch zo maar weer vandaan en fatsoenlijk Nederlands kan ik niet eens meer praten!

Ik had dat niet moeten zeggen, denkt moeder Griet, terwijl ze moeizaam opstaat om de kopjes naar de keuken te brengen. Buurman had niet eens zijn tweede speculaasje opgegeten! Dat scheutje moedertrots was teveel voor hem geweest. Ze had toch moeten bedenken, dat Adema's kerstdagen maar lonely geweest waren. Zijn kinderen lieten hem links liggen, gingen zelfs niet eens meer naar de kerk. Van horen zeggen moet Adema een vreselijke strenge vader geweest zijn. Alles moest precies zo en niet anders. Maar was haar Jan anders geweest?

Terug in haar stoel, kijkt ze naar de trouwfoto's van de kinderen op het buffet. Toen Jan overleden was, hadden de kinderen en vergroting van een pasfoto laten maken. Aan een echte mooie foto was hij nooit toegekomen. Jan vond dat maar geld verkwesten ...

Het werd steeds moeilijker om deze hele bunch elke morgen aan de Heer op te dragen. Nu hingen er ook al zoveel trouwfoto's van kleinkinderen en zelfs achterkleinkinderen op het fijngebloemde behang boven het buffet. Ze weet niet eens meer wat er zich wel allemaal

Kommentaar met een knipoog

Herman de Jong

afspeelt in die gezinnetjes.

Haar hart bonst nu niet meer zo ... foei, die Adema toch ... al die lieve gezichten brengen de rust terug in haar hart. Weldra zit moeder Griet weer midden in het volle leven, toen al die kinderen nog thuis waren

Wat hadden ze vaak 's zondagsmiddags om de keukentafel gezeten om elkaar hardgrondig en hartstochtelijk de waarheid te zeggen. Pa zat er dan bij met een stille glimlach op zijn verweerd gezicht, maar na een half uurtje kerk, staat en maatschappij aangehoord te hebben werd hij wat suffig, luisterde dan guasi-belangstellend, want óh, hij verlangde dan zo naar zijn middagdutje. Dus was het moeder Griet die voor scheidsrechter moest spelen. Dan greep ze de pollepel en owee als iemands lecture te lang werd. Vooral Gary had daar een handje van. Maar die studeerde ook voor lawyer. Trouwens Jenny kon er ook wat van. Niet voor niets was die nu voorzitter van de district-vrouwenvereniging. Peter was wat stiller. Liet de anderen maar praten. Maar als de rest eindelijk uitgestreden was, kwam hij op de proppen. Een moeilijk jonkie was hij geweest. Maar scherp als een scheermes.

Terwijl al haar kinderen debatteerden binnen de strak-omlijnde perken van een goede Gereformeerde opvoeding, wilde Peter wel eens als een dartel veulentje door de wei springen. Volgens hem was de wereld echt niet in zes dagen geschapen. Pa Jan dook dan op uit zijn half-bewusteloosheid. Zie je nu wel, dat had die Lever em geleverd zelfs in Canada. Jan wou nog wel es met de vuist op tafel slaan, maar deze keer was Jenny hem voor. "Ik vind het geweldig dat God onze fijne wereld in zes dagen kon scheppen, "had ze zachtjes tegen Peter gezegd, "En het is zo heerlijk in zo'n machtige God te mogen geloven." Peter had uit het raam gekeken. Wat verlegen met zichzelf. Maar ze had wel gezien, dat Jenny hem niet had kunnen overtuigen. 's Avonds had moeder Griet Peter opgezocht in zijn studeerkamertje. Stil had ze naar dat smalle ernstige gezicht met de helder-blauwe ogen gekeken toen hij zij hart uitstortte. "Het is zo moeilijk, Mom, elke dag weer naar professoren die het geloof smalend afbreken te moeten luisteren"

Nee, vader Jan, de Kuyperian, kon beter

De kerk een gezin

opschieten met Gary, die, geducht onder de invloed van enkele enthousiaste jonge professoren, de vlag van Abraham Kuyper over Canada wilde doen wapperen, ondanks het feit dat die paar Hollandse emigranten in het grote Canada verdronken. "Dat mocht em de pet niet drukken," zei Jan dan, "een schepje suiker maakt een heel bord havermoutse pap zoet!" Maar als Gary er dan ook nog een paar schepjes Dooyeweerd and Vollenhoven bovenop wilde gooien, kreeg hij het toch nog met Jan aan de stok. Volgens Pa moesten theologie en filosofie niet bij elkaar in bed kruipen en zich als lepeltjes tegen elkaar aanvleien. Je doet een varken en een geit ook niet in hetzelfde hok

Jenny, ach die Jenny. Ze kreeg een vriendinnetje die bij de Pentecostal kerk behoorde. Een heel fijn gelovig meisje, dat vriendinnetje. Jenny wilde blij Christen zijn. En zo kon het gebeuren dat ze eens midden in een mooie preek "hallesluja" riep. Tot grote ontsteltenis van Jan. "Als je dat nog een keer weer doet ..." dreigde hij. Nu was dezelfde Jenny een hardwerkende steunpilaar in de Gereformeerde Vrouwen-

beweging, en haar zus Mary, die haar ouders zoveel kopzorgen had gegeven, omdat ze liever naar de bioscoop ging dan naar de catechisatie of meisjesvereniging, kwam op zekere dag jubelend thuis met het bericht dat ze opnieuw geboren was. Zij was de enige van het gezin die nu naar een andere kerk ging. Jan had zich daar maar niet mee kunnen verzoenen. Maar wat had hij in de laatste weken van zijn leven een grote steun aan Mary gehad. Eerst toch nog verlegen, als Mary zo maar zei: "I want to pray with you, Dad." Later had hij er naar uitgekeken, want haar gebed was warm en innig en recht op de man af. "You are saved, Dad, you got to believe it!" Jenny had dit niet kunnen doen, maar haar gaven lagen weer op een ander terrein

Met Kerst was de hele bunch er weer geweest. Ze waren zo hartelijk voor elkaar en haar, ondanks het feit dat ook nu de vonken er weer afvlogen. Buurman Adema had natuurlijk met zijn stok tegen de muur getikt toen ze wat te luidruchtig werden. Net als vroeger had ze, bij gebrek aan de pollepel, met Kuyvenhoven's dagboekje op

de tafel geklapt.

Direct was het stil geworden. Ja, ja, ze wisten het nog wel. Gary zou nog even doorpraten maar ze had hem gewoon met haar ogen gedwongen. Ze had wel gezien dat de andere kinderen daar hun lol in hadden, hoor! "Kinderen toch, wat denken jullie weer verschillend over al die zaken. Maar één ding wil ik jullie net als vroeger toch nog eens weer vragen. Gary, Peter, Jenny en Mary, what is your only comfort in life and death?" (Ik zal het maar in het Engels zeggen, dacht ze.) Ogenblikkelijk klom het in onvervalst Nederlands door het kleine kamertje: Dat wij met lichaam en ziel, beide in leven en sterven, niet aan ons zelf, maar aan de Here Jezus toebehoren

De foto's op het buffet lachten haar toe. En toen wist moeder Margriet dat ze buurman nog iets had moeten vertellen. Dat Jezus, niet zij, haar gezin had saamgebonden tot een, tot een ... unit! Toe dan maar

Herman de Jong woont in Jordan Station, Ont.

Een patrijspoort (4)

Lini R. Grol

Ik voelde me ziek en had een vreselijke neiging om naar bed te gaan en rende met ongekende snelheid de trap af naar mijn hut. De raamloze hut was als altijd als er niemand was, in schemerlicht. "Gelukkig," dacht ik nog, "de kinderen zijn in de speelzaal, het zal heerlijk rustig zijn."

Ik trok mezelf op om in bed te klauteren, maar ineens hoorde ik een kreet en er was een verwarrend gezwaai van armen en benen, die me op de grond wierpen. Iemand vloog rakelings langs me heen. "Ook zeeziek," dacht ik nog verbluft bij het plotselinge tumult. Ineens gingen de grote lichten aan en Tilly, de oudste dochter van Truus, boog zich over me heen en smeekte: "Niks tegen moeder zeggen, die is zo bekrompen." En weg was ze.

Onthutst klom ik naar boven. Daar vond ik in mijn bed een verfrommelde stropdas van een jongeman, maar dat deerde me op dat ogenblik niet. Het belangrijkste was om mijn hoofd neer te leggen en de geest te geven. Vaag speelde het gezicht van mijn oude vriend, de dokter, me voor de geest. Hij had vast nog nooit de oceaan bereisd.

Voordat ik in slaap viel wenste ik hem een hele lange zeereis toe.

Toen ik wakker werd hoorde ik Truus en Gerda met de kinderen binnenkomen. "Gezichten, handen wassen, en tanden poetsen, dan bidden

en naar bed," hoorde ik Truus en Gerda roepen.

Ik luisterde maar half naar wat er allemaal omging. Zo was het elke avond en soms had ik meegeholpen en vertederd toegekeken, als die vijf rakkers zo braaf op hun knietjes zaten te bidden. Ik nam me nu niet eens de moeite over te eind te komen, of mijn aanwezigheid kenbaar te maken. Alles deed zeer, maar het ergste was mijn hoofd, en de misselijkheid als ik me bewoog. Dus lag ik doodstil, en luisterde alleen maar.

"Ik wil de Mayazeep," hoorde ik dringend dreinen.

Onmiddellijk klom het: "Ik ook, ik ook."

"En ik het rose washandje." Onmiddellijk wilden ze dat ook allemaal.

"Niks hoor," besliste Truus, "Dat 's van de zuster, daar blijf je af."

"Dan was ik niet," zei het lieverdje koppig, direct bijgestaan door de andere rakkers. Ik was blij dat Truus zo flink was, het waren tenslotte mijn spulletjes.

"Hè, zanikpotten," kreet Truus boos. Ik hoorde een paar klappen vallen, en wat gedrein met: "Ik wil de Mayazeep."

En Gerda zachtmoedig: "Ach, laat ze toch. De zuster is nogal een net mens. Ze zullen er niets van krijgen." En zo gingen mijn zeep, washandjes en handdoeken van hand tot hand, en snuitje tot snuitje. Lang leve de hygiëne. Ik was zelfs niet bij machte om te

protesteren.

Met doffe belangstelling lag ik te luisteren naar de giechelende kinderen die om hun beurt om de zeep of het washandje kibbelden.

Ineens weer een schreeuw van Truus: "Alleemense, wat doe je nou weer? Dat 's niet jouw tandenborstel. Die 's van de zuster." "Ach, se is toch een net mens," gaf het lieverdje vlot terug, en ik moest lijdzaam aanzien dat een ogenblik later het gekibbel zich voortzette om mijn tandenborstel en tandpasta tot de laatste ronde. Toch fijn als je bij de familie hoort en een net mens genoemd wordt, dacht ik zonder vreugde.

Ik hoorde deze keer de kinderen niet meer bidden, want ik was in slaap gesukkeld en werd pas wakker toen de beide moeders behoedzaam het licht uitdraiden en de deur achter zich dichttrokken.

"Rust," dacht ik opgelucht, "want nu slapen de kinderen."

Maar ik was te vroeg blij, want ineens waren de lieverdjes klaar wakker en besloten te spelen. Als altijd slingerden ze zich als aapjes op de bedden en zo belande er één naast mij in mijn bed.

"Gommenikkels!" schreeuwde Jaapje hevig geschrokken. "De zuster ligt in bed." Hij liet zich vlug naar beneden glijden.

Maar nu kwamen de anderen vlug naar boven en knielden om me heen op mijn bed. "Ach, ben u ziek?" vroegen ze



Als je 't mij vraagt ...

Syrt Wolters

Wat het deelnemen van kinderen aan het Avondmaal betreft, zijn de moderne kerken van tegenwoordig ons al een heel eind vooruit. Zijn we er wel zeker van dat ons ijveren om onze kinderen deel te laten nemen aan het Avondmaal vrij is van onze neiging om met de tijd mee te gaan?

Vooraf het wachten tot men er rijp voor is, schijnt een erg onpopulair begrip te zijn.

Kinderen moeten zo gauw mogelijk "kinderen af" zijn. Hoeveel ouders zijn er niet, die, omdat men meent dat hun kind intelligenter is dan het gemiddelde kind, er op staan dat ze een jaar vroeger naar school gaan? Inmiddels wordt vaak geheel over het hoofd gezien, dat diezelfde kinderen emotioneel nog niet klaar zijn voor school. Daarom zien we ook vaak, dat zulke kinderen sociale "misfits" op school zijn.

Kalverliefde

't Zou wel interessant zijn om de statistieken te zien van de jong-ge sloten huwelijken en na te gaan, hoeveel van die

huwelijken schipbreuk lijden omdat de partners er eigenlijk nog niet rijp voor waren. Een solide grond voor een blijvend huwelijk vereist veel meer dan wat "kalverliefde."

Ik haal dit voorbeeld van huwelijksliefde aan, omdat Paulus heel duidelijk de verhouding van Christus en zijn Kerk vergelijkt met de verhouding tussen man en vrouw in het huwelijk. Het huwelijk is een symbool van de liefde van Christus tot zijn kerk. Het is zo intiem en zo uniek. De meest intieme liefdebeleving tussen twee geliefden wordt uitdrukkelijk bewaard tot het huwelijk. Twee jonge mensen die elkaar oprecht liefhebben "in de Here," moeten toch wachten met de meest intieme beleving totdat ze getrouwd zijn; dat heeft de Here zo beschikt.

En dat bereid zijn voor het huwelijk vereist rijpheid van karakter; een klaar besef van wat het betekent "trouw" te zijn wat er ook gebeurt. Te jonge mensen moeten nog naar die rijpheid toe groeien. Daar is niets minderwaardigs in. Het

Horen de kinderen aan de avondmaalstafel?

uitzien naar de rijpheid voor het huwelijk kan een rijke en gezonde ervaring zijn. Daar weten wij ouderen van mee te praten.

Blij vooruitzicht

Is het ook niet zo in onze verhouding tot Jezus Christus? Als kind zijn we leden van het verbond Gods "in de ouders"! Ons oude doopsformulier spreekt er van in de laatste vraag tot de ouders: "Belooft ge en neemt ge u voor, dit kind, *als het tot zijn verstand zal gekomen zijn*, in de voorzeide leer naar uw vermogen te onderwijzen en te doen onderwijzen?"

De ouders die op deze vragen een postief "ja" antwoorden, accepteren een grote verantwoordelijkheid. Zoals diezelfde ouders ook hun kinderen moeten voorbereiden voor een mogelijk huwelijk en hen moeten waarschuwen voor een te vroeg aanvaarden van de huwelijksverantwoordelijkheid, zo moeten de ouders ook hun kinderen waarschuwen, dat het een totale overgave

vereist in alle omstandigheden van het leven om Jezus als Heer en Heiland te aanvaarden.

En evenals er in jeugdliefde veel "kalverliefde" is, zo is er ook in de liefde tot Jezus vaak een "nog niet tot rijpheid gekomen" liefde. Zoiets moet groeien. En zoals jonge mensen verlangend moeten en mogen uitzien naar de volkomenheid van hun liefde in het huwelijk, zo is het goed en karaktervormend voor jonge kinderen om verlangend uit te zien naar die dag waarop ze tot rijpheid gekomen zijn als volwassen leden van de gemeente Gods.

Al dat "toe-eigenen" van wat nog wachten moet is kenmerkend voor onze tijd. Vandaar zoveel mislukte huwelijken. Ik vrees voor het ergste als we in de viering van het Avondmaal hier de wereld nadoen.

Overgevend geloof

Bovendien — ik heb sterk de indruk dat het streven om kinderen aan het Avondmaal deel te laten nemen, meer

uitgaat van de ouderen dan van de kinderen zelf. Ik ben geneigd te geloven dat de meeste kinderen, die door de ouders op de zinvolle betekenis van het Avondmaal gewezen zijn, van nature beseffen, dat dat iets is voor later, als ze zelf in het geloof gerijpt zijn. Laten we alsjeblieft niet de natuurlijke gang van het leven in de weg staan door vooruit te grijpen naar wat iets moet zijn, waarnaar we verlangend kunnen uitzien.

Het Avondmaal, zo belijden we, is één van de sacramenten tot de versterking van ons geloof. Hiermee wordt een geloof verondersteld dat zich wil uitdrukken in een leven van liefderijke gehoorzaamheid. Niet maar een verliefdheid (die meestal egoïstisch is), maar een totaal overgevend liefde in geloof. Ik kan nog niet zien dat jonge kinderen tot zulke liefde bekwaam zijn.

Syrt Wolters is kapper in Victoria, B.C.

meewarig, een half dozijn handen streken over mijn hoofd, waar elke beweging pijn deed.

Ik knikte behoedzaam. Het op en neer gehop van de kinderen op het bed maakte het niet beter. "Ja, ik ben ziek. Willen jullie asjeblieft stilletjes weggaan." "Zal ik voor u zingen?" bood Reiny lief aan. "Moeder zingt voor ons als we ziek zijn."

Of ik wilde of niet, er werd voor me gezongen. Ik viel warempel weer in slaap onder het zingen van het koortje dat een aardig repertoire had. Ze schenen er schik in te hebben.

De volgende dag was ik nog ziek en nu waren er doorlopend kinderen in de hut. Ze speelden verstoppertje en kropen achter me weg, en dan werd ik ineens wakker door een luide schreeuw in mijn oren.

Alleen Reiny kwam zo nu en dan in een vlag van zorgzaamheid met een kletsnat washandje, zoals ze zei: "Voor uw zere hoofd." Over het geheel genomen werd ik die dagen eenvoudig aanvaard als een stuk meubilair waar je voor of achter of bovenop speelt.

Bij de tijd dat we aan land gingen was ik op en monter, en stoeiden de kinderen weer op het dek om me heen.

Alles bij elkaar was het toch een mooie reis waar ik nog met een glimlach op terug zie.

Zo gauw ik aan wal was verstuurde ik een dikke brief met mijn reiservaringen naar huis. Met spanning wachtte ik

op hun antwoord. Zou vader mij hebben vergeven, dat ik mijn eigen weg was gegaan? Ik kon zijn bedroefde ogen niet vergeten. Hij zou vast niet schrijven wist ik, want moeder schreef altijd en hield ook vaders familie op de hoogte met haar brieven.

Per omgaande kwam een brief terug. Ik verslond hem en las en herlas hem. Moeder schreef: "Je zult het niet geloven, maar je vader leest en herleest je brief. En als hij over je praat met onze vrienden, schitteren zijn ogen van trots over je ondernemingsgeest. Wij bidden elke avond voor je."

Ria schreef o.a.: "Waarom heb je geen één-persoons hut met een patrijspoort genomen." Alsof ik iets te nemen had. Bovendien zou ik dan heel wat aan hartelijkheid hebben gemist van mijn kajuitgenoten.

Tot mijn verbazing en blijdschap ontdekte ik aan de rand van de brief een paar regels van vader: "Blij te zien dat je je moeilijkheden met humor aanvaart. (Die humor heb je van mij, zegt je moeder.) God zegene je, dochter." Ik zag ineens weer zijn lachende ogen en moeders wijze glimlach terwijl ze die regels van vader las. Hun lachen bleef me bij en maakte me intens blij.

Lini Grol woont in Fonthill, Ont.

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CREDIT UNION

Books/Meditation

Robert VanderVennen, book review editor

Unhealthy religious masks

Behind the Mask: Personality Disorders in Religious Behaviour by Wayne E. Oates. Westminster Press, 1987. Paperback, 136 pages, \$12.95. Reviewed by Rev. John de Vries, chaplain at St. Thomas Psychiatric Hospital, Ontario.

One important function of all hospital staff, in general and the chaplain, in particular, is to help distinguish between the patients' healthy and unhealthy religious thought patterns and functioning. Wayne Oates, Professor of Psychiatry (University of Louisville School of Medicine) and Professor of Religion (Southern Baptist Theological Seminary) uses the *Diagnostic and Statistical Manual of Mental Disorders*, (DSM III, 1980) as his guideline to describe and analyse personality disorders.

The eight behavioural patterns are displayed in people from all walks of life. While it is helpful to hospital staff, it is written in a style that makes it a helpful book for pastors, teachers, employers, employees and members of faith communities. Except for a brief discussion of the "borderline personality," the "paranoid personality" and the "schizotypal" personality, the people described in this book are sane people but wear their sanity and religiosity as a

mask, "not as the outward expression of an inward possession."

Using recent psychological insights, Oates uncovers the masks developmentally and functionally. As one reads the behaviour pattern described, it becomes very familiar and recognizable in friends and in oneself. It is important to be aware of the patterns so that the effects are controlled. The narcissistically religious — i.e., Jim Jones and the mass suicide in Guyana, some television religious speakers — are evidence of religion not integrated and "gone to seed." Oates illustrates these unhealthy patterns and hero worship of the "disordered" styles of behaviour.

After the masks, i.e., dependence, self-assurance, packaged personality, passive aggression, hostility, etc., are

analysed, Oates firmly and insightfully offers resources for pastoral care. He "effectively demonstrates one of his fundamental convictions — the wisdom of the Bible complementing that of modern psychiatry in interpreting the human predicament." These religious patients or parishioners initially mystify us. While they may have participated sacramentally in the church or had "conversions," they have actually only glossed over deeper conflicts with a veneer of religiosity.

This book is an excellent resource for the persons personally rooted in the Judaic-Christian tradition or for the other persons working with patients/parishioners who share the Judaic-Christian perspective of life.

Christian living

Fruits of the Spirit in daily living

The Way of Christian Living, by John H. Timmerman. Grand Rapids: Eerdmans, 1987. Paperback, 149 pages, \$11.50. Reviewed by Robert VanderVennen.

This book is a practical guide to Christian living using as an outline the biblically-identified fruits of the Spirit: love, joy,

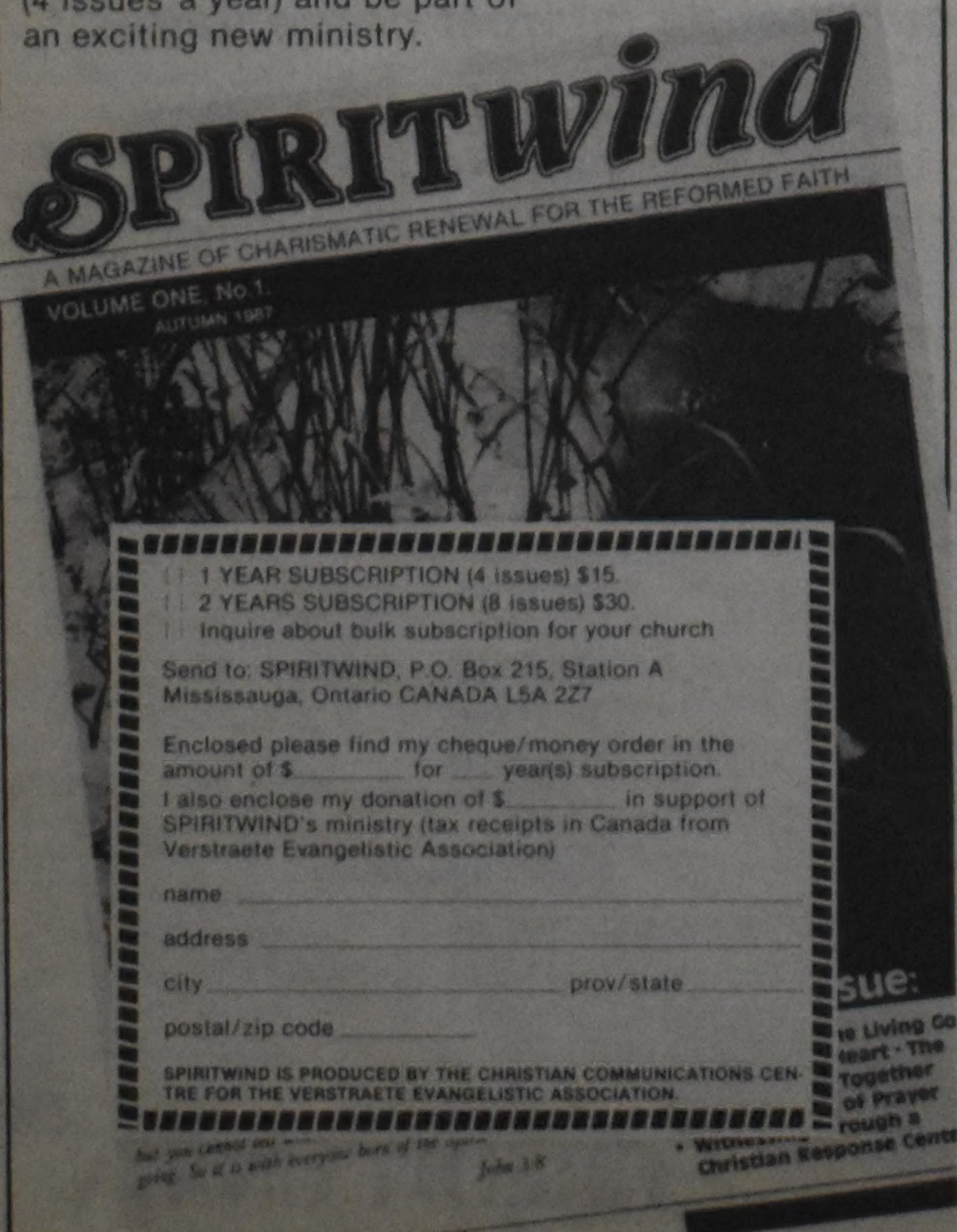
peace, patience, kindness, goodness, faithfulness, gentleness and self-control. The author, a professor of English at Calvin College, comments on the meaning of these gifts and illustrates how they come to expression in our lives. He weaves into the exposition many biblical passages and stories from his own life.

Although the book is sound and helpful, I found it less interesting than I had expected it to be. It would be too much to say that the writing style is dull, but I found at times its tones to be too professional. Timmerman's writing is at its best, I think, when he is telling stories, illustrating his points with anecdotes and personal experiences. Then the style comes alive.

This is good devotional reading which will encourage you in your Christian life.

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Friends of God

Wayne Brouwer

Behold the man!

"Men of Israel, listen to this: Jesus of Nazareth was a man" (Acts 2:22)

How do you view God?

A bus driver in Grand Rapids, Michigan, used to ask me to put in a good word for him with "the Man upstairs." A construction worker here in London tells me he says a little prayer each morning, thanking Someone (he doesn't know who) for another day. A fellow sits in my study and says he believes in the "Big Guy," but knowing him is impossible; we have to make it on our own here. A woman vehemently rages to me that the God of the Church is a male chauvenist who doesn't understand females at all.

How do you view God?

Remote and distant

Too many times in our lives God is a distant being, remote and powerful, holy and just, mighty and awesome, perfect and glorious. But he is "out there" in some heavenly place. We praise God when something good happens to us, thinking how nice it is to have him on our side. But when things don't go as we planned or the way we have prayed for them to happen — when our lives are messed up and dirty, lonely and tired — what's so good about an awesome God then? Isn't he remote and aloof, too busy in his great universal corporate management position to know or understand or love us?

Sometimes we bite our tongues when we sing "Holy, holy, holy!" What does a perfect God know of my pimples, my strong desires and weak will, my bright daytime dreams that have turned into midnight nightmares? Where is God when relationships don't work out, when I sit alone, crippled and diseased, divorced and lonely, elderly and weak?

He was one of us

At those times we have to listen once more to the wonders of the Incarnation. The writer of the book of Hebrews puts it this way: "Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death Because He himself suffered when He was tempted, He is able to help those who are being tempted." (Hebrews 2:14, 15, 18)

The power in Peter's Pentecost sermon was a direct affront to any theology which believed in the aloofness of a perfect, distant, uncaring being. "Jesus of Nazareth was a man" He was one of us.

What did the Incarnation mean for Jesus? Did He ever have a cold or the flu? Did He ever experience the passion of human love? Do you think Jesus had a better body than any of his friends, so that He always won the foot races? "Jesus of Nazareth was a man" He became human like us! He could get lost in a crowd. He was limited by the weaknesses of his body. He thirsted and cried and hurt and bled and felt the alienation of friends and the misconceptions of parents, because He loved us, and wanted to share fully our lives in all their glories and glories!

"Jesus of Nazareth was a man" When God stopped walking with Adam and Eve in the Garden of Eden, He did not shut the door of glory on them. In Jesus, He returned to love them with the intimacy of a friend, the passion of a lover, and the partnership of travels in the enterprises of their times.

You will never be able to fully sing, "Holy, holy, holy!" from your heart till you have first learned the words to "Jesus Loves Me" and "What a Friend We Have in Jesus!" He was one of us. "Jesus of Nazareth was a man"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ontario.

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